OF

INDUSTRY,

IN

Five Diſcourſes:

Viz.
- In General.
- In our General Calling, as **Chriſtians.**
- In our Particular Calling, as **Gentlemen.**
- In our Particular Calling, as **Scholars.**

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AT the Deſire of ſeveral Perſons, I have here Reprinted Five Excellent Diſcourſes of the Learned Dr. Iſaac Barrow: *which are Printed in the Third Volume of His Works in* Folio, *and being too dear and bulky for every one, do ſuppoſe this ſmall Volume may come into more Hands, and thereby become very Uſeful to all ſorts of Perſons, eſpecially the Young Students in the Univerſities and Schools, as alſo the Inns of Courts, and Tradeſmen, by ſtirring up an honeſt and induſtrious Spirit into the Age.*

DISCOURSES OF Induſtry in general.

ECCLES. IX. 10.

Whatſoever thy hand findeth to doe, doe it with all thy might.

IN St. *Paul*'s Epiſtle to the *Romans*, among divers excellent rules of life, preſcribed by that great Maſter, this is one, Τῇ σπουδῇ μὴ ὀκνηροί. *Be not ſlothful in buſineſs*, or to buſineſs; And in the 2d Epiſtle to the *Corinthians*, among other principal vertues, or worthy accompliſhments, for *abounding* wherein the *Apoſtle* commendeth thoſe Chriſtians, he ranketh *all diligence*, or induſtry Rom. 12. 11. Πᾶσα σπουδή. 2 Cor. 8. 7.

exerciſed in all affairs and duties incumbent on them: this is that vertue, the practice whereof in this moral precept or advice the *Royal Preacher* doth recommend unto us: being indeed an eminent vertue, of very general uſe, and powerful influence upon the management of all our affairs, or in the conduct of our whole life.

Induſtry, I ſay, in general touching all matters incident, which *our hand findeth to doe*, that is, which diſpenſation of providence doth offer, or which choice of reaſon embraceth, for employing our active powers of ſoul and body, the *Wiſeman* doth recommend; and to preſſing the obſervance of his advice (waving all curious remarks either *Critical* or *Logical* upon the words) I ſhall preſently apply my diſcourſe, propoſing divers conſiderations apt to excite us thereto; onely firſt let me briefly deſcribe it, for our better apprehenſion of its true notion and nature.

By

By Induſtry we underſtand a ſerious and ſteady application of mind, joyned with a vigorous exerciſe of our active faculties in proſecution of any reaſonable, honeſt, uſeful deſign, in order to the accompliſhment, or attainment of ſome conſiderable good; as for inſtance, a *Merchant* is induſtrious, who continueth intent and active in driving on his trade for acquiring wealth; a *Souldier* is induſtrious, who is watchful for occaſion, and earneſt in action toward obtaining the victory; And a *Scholar* is induſtrious, who doth aſſiduouſly bend his mind to ſtudy for getting knowledge.

Induſtry doth not conſiſt merely in action; for that is inceſſant in all perſons, our mind being a reſtleſs thing, never abiding in a total ceſſation from thought or from deſign, (being, like a ſhip in the ſea, if not ſteered to ſome good purpoſe by reaſon, yet toſſed by the waves of fancy, or driven by the winds of temptation ſomewhither.) But the

Ἡ γὰρ ψυχὴ φύσιν ἔχουσα τοῦ κινεῖσθαι διαπαντὸς, οὐκ ἀνέχεται ἠρεμεῖν ἔμπρακτον τὸ ζῶον τοῦτο ἐποίησεν ὁ Θεὸς, &c. Chryſ. *in* Act, *Or.* 35.

direction of our mind to ſome good end, without roving or flinching, in a ſtreight and ſteady courſe, drawing after it our active powers in execution thereof, doth conſtitute induſtry; the which therefore uſually is attended with labour and pain; for our mind (which naturally doth affect variety and liberty, being apt to loath familiar objects, and to be weary of any conſtraint) is not eaſily kept in a conſtant attention to the ſame thing; And the Spirits employed in thought are prone to flutter and fly away, ſo that it is hard to fix them; And the corporeal inſtruments of action being ſtrained to a high pitch, or detained in a tone will ſoon feel a laſſitude, ſomewhat offenſive to nature; Whence labour or pain is commonly reckoned an ingredient of induſtry; and laborioufneſs is a name ſignifying it; upon which accompt this vertue (as involving labour) deſerveth a peculiar commendation; it being then moſt laudable to follow

low the dictates of reaſon, when ſo doing is attended with difficulty and trouble.

Such in general I conceive to be the nature of Induſtry; to the practice whereof the following conſiderations may induce.

1. We may conſider that Induſtry doth befit the conſtitution and frame of our nature; all the faculties of our ſoul and organs of our body being adapted in a congruity and tendency thereto: Our hands are ſuted for work, our feet for travel, our ſenſes to watch for occaſion of purſuing good and eſchewing evil; our reaſon to plod and contrive ways of employing the other parts and powers; all theſe, I ſay, are formed for action; and that not in a looſe and gadding way, or in a ſlack and remiſs degree, but in regard to determinate ends, with vigour requiſite to attain them; and eſpecially our appetites do prompt to induſtry, as inclining to things not obtainable without it; according

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ing to that Aphoriſm of the *Wiſeman*, Ἐπιθυμίαι ὀκνηρὸν ἀποκτέινουσιν —— *The deſire of the ſlothful killeth him, for his hands refuſe to labour*; that is, he is apt to deſire things which he cannot attain without pains; and not enduring them, he for want thereof doth feel a deadly ſmart and anguiſh: wherefore in not being induſtrious we defeat the intent of our Maker; we pervert his work and gifts; we forfeit the uſe and benefit of our faculties; we are bad husbands of nature's ſtock.

Prov. 21. 25. 13. 4.

2. In conſequence hereto Induſtry doth preſerve and perfect our nature; keeping it in good tune and temper; improving and advancing it toward its beſt ſtate. The labour of our mind in attentive meditation and ſtudy doth render it capable and patient of thinking upon any object or occaſion; doth poliſh and refine it by uſe; doth enlarge it by acceſſion of habits; doth quicken and rowſe our Spirits, dilating and diffuſing them into their proper chanels;

chanels: The very labour of our body doth keep the organs of action ſound and clean, diſcuſſing fogs and ſuperfluous humours, opening paſſages, diſtributing nouriſhment, exciting vital heat: Barring the uſe of it, no good conſtitution of ſoul or body can ſubſiſt; but a foul ruſt, a dull numneſs, a reſty liſtleſneſs, a heavy unwieldineſs muſt ſeiſe on us; our ſpirits will be ſtifled and choaked, our hearts will grow faint and languid, our parts will flag and decay; the vigour of our mind, and the health of our body will be much impaired.

Πάντα γὰρ ἢ ἀργία βλάπτει, καὶ τὰ μέλη σώματος αὐτὰ, &c. Chryſ. *in* Act. *Orat.* 35.

Πρῶτον μὲν γὰρ τοιούτου τὸ σῶμα ἔκλυτον, &c. Ibid.

It is with us as with other things in nature, which by motion are preſerved in their native purity and perfection, in their ſweetneſs, in their luſtre, reſt corrupting, debaſing and defiling them; If the water runneth, it holdeth clear, ſweet and freſh; but ſtagnation turneth it into a noiſome puddle; If the air is fanned by winds, it is pure and wholſome, but from being ſhut up it

Ποῖος ἵππος χρήσιμος, ὁ τρυφῶν, ἢ ὁ ἐργαζόμενος; ποία ναῦς, ἡ πλέουσα, ἢ ἡ ἀργοῦσα; ποίον ὕδωρ, τὸ τρέχον, ἢ τὸ ἕστως; ποῖος σίδηρος, ὁ κοίμενος, ἢ ὁ ἐργαζόμενος, &c. Chryſ. *ibid.*

it groweth thick and putrid; If metals be employed, they abide ſmooth and ſplendid; but lay them up, and they ſoon contract ruſt; If the earth is belaboured with culture, it yieldeth corn; but lying neglected, it will be overgrown with brakes and thiſtles; and the better its ſoil is, the ranker weeds it will produce; all nature is upheld in its being, order and ſtate by conſtant agitation; every creature is inceſſantly imployed in action conformable to its deſigned end and uſe; In like manner the preſervation and improvement of our faculties depends on their conſtant exerciſe.

Neglectis urenda filix innaſcitur agris. Hor. *Serm.* 1. 3.

Plut. *περὶ παιδ.* p. 3.

3. As we naturally were compoſed, ſo by divine appointment we were originally deſigned for induſtry; God did not intend that man ſhould live idly even in his beſt ſtate; or ſhould enjoy happineſs without taking pains; but did provide work enough even in Paradiſe it ſelf; for

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The Lord God (ſaith the *Text*) *took man, and put him into the garden of Eden to dreſs it, and to keep it*; ſo that had we continued happy, we muſt have been ever buſie, by our induſtry ſuſtaining our life, and ſecuring our pleaſure; otherwiſe weeds might have overgrown Paradiſe, and that of *Solomon* might have been applicable to *Adam*, *I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding, and loe it was all grown over with thorns, and nettles had covered the face thereof.* Gen. 2. 15. Prov. 24. 30, 31.

4. By our tranſgreſſion and fall the neceſſity of induſtry (together with a difficulty of obtaining good, and avoiding evil) was encreaſed to us; being ordained both as a juſt puniſhment for our offence, and as an expedient remedy of our needs: for thereupon *the ground was curſed to bring forth thorns and thiſtles to us*, and it was our doom pronounced by God's own mouth, *In the ſweat of thy face ſhalt thou eat bread till thou* Gen. 3. 17,

thou return unto the ground; so that now labour is fatally natural to us; now *Man* (as *Job* saith) *is born to labour as the sparks flie upward*, (or *as the Vultur's Chickens soar aloft*, according to the *Greek* Interpreters.

Job. 5. 7.

Ἀλλ' ἄνθρωπος γεννᾶται κόπῳ· νεοσσοὶ δὲ γυπὸς ὑψηλὰ πέτονται. LXX. Interp. *Now* great travel (*as the Son of* Sirach *saith*) is created for every man; (ἀχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ, *&c.* Ecclus. 40. 1.) and a heavy yoke is upon the sons of Adam, *&c.*

5. Accordingly our condition and circumstances in the World are so ordered, as to require industry; so that without it we cannot support our life in any comfort or convenience; whence St. *Paul*'s charge upon the *Thessalonians*, that *If any one would not work, neither should he eat*, is in a manner a general law imposed on mankind by the exigency of our state; according to that of *Solomon*; *The idle soul shall suffer hunger*, and, *The sluggard who will not plow by reason of the cold, shall beg in harvest, and have nothing.*

2 Thes. 3. 10.

Prov. 19. 15.

Prov. 20. 4.

Of

Of all our many necessities none can be supplied without pains, wherein all men are obliged to bear a share; Every man is to work for his food, for his apparel, for all his accommodations, either immediately and directly, or by commutation and equivalence; for the *Gentleman* himself cannot (at least worthily, and inculpably) obtain them otherwise, than by redeeming them from the Plowman, and the Artificer by compensation of other cares and pains, conducible to publick good.

The wise *Poet* did observe well, when he said, Virg. *Georg.* 1.

——Pater ipse colendi
Haud facilem esse viam voluit——

and St. *Chrysostome* doth propose the same observation, that God to whet our mind, and keep us from moping, would not that we should easily come by the fruits of the earth, without employing much art and many pains; in order thereto

——curis acuens mortalia corda;
Nec torpere gravi passus sua regna veterno.
Virg. *Ibid.*

Διὰ τοῦτο οὐκ ἀναγκαίως πεποίηκεν ἐργασίας ὁ Θεὸς, &c. Chrysost. *in* Act. *Hom.* 35.

thereto there muſt be skill uſed in obſerving ſeaſons, and preparing the ground; there muſt be labour ſpent in manuring, in delving and plowing, in ſowing, in weeding, in fencing it; there muſt be pains taken in reaping, in gathering, in laying up, in threſhing, and dreſſing the fruit e'er we can enjoy it: ſo much induſtry is needful to get bread; and if we liſt to fare more daintily, we muſt either hunt for it, uſing craft and toil to catch it out of the woods, the water, the air; or we muſt carefully wait on thoſe creatures, of which we would ſerve our ſelves, feeding them that they may feed us; ſuch induſtry is required to preſerve mankind from ſtarving. And to guard it from other inconveniencies, miſchiefs and dangers ſurrounding us, it is no leſs requiſite; for to ſhelter us from impreſſions of weather, we muſt ſpin, we muſt weave, we muſt build; and in order thereto we muſt ſcrape into the bowels of the earth to find

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our tools, we muſt ſweat at the Anvil to forge them for our uſe; we muſt frame arms to defend our ſafety, and our ſtore from the aſſaults of wild beaſts, or of more dangerous neighbours, wild men. To furniſh accommodations for our curioſity and pleaſure, or to provide for the convenience and ornament of our life, ſtill greater meaſures of induſtry are demanded; to ſatiſfie thoſe intents a thouſand contrivances of art, a thouſand ways of trade and buſineſs do ſerve, without which they are not attainable. In whatever condition any man is, in what ſtate ſoever he be placed, whatſoever calling or way of life he doth embrace, ſome peculiar buſineſs is thence impoſed on him, which he cannot with any advantage or good ſucceſs, with any grace, with any comfort to himſelf, or ſatisfaction to others, manage without competent induſtry; nothing will go on of it ſelf, without our care to direct it, and our pains to hold it, and for-

ward it in the right courſe: All which things ſhew, that Divine Wiſdom did intend, that we ſhould live in the exerciſe of induſtry, or not well without it; having ſo many needs to be ſupplied, ſo many deſires to be appeaſed thereby; being expoſed to ſo many troubles and difficulties, from which we cannot extricate our ſelves without it. But farther yet,

6. Let us conſider; that induſtry hath annexed thereto, by divine appointment and promiſe, the faireſt fruits, and the richeſt rewards; All good things (being either ſuch in themſelves, or made ſuch by humane eſteem) are the fruits of induſtry; ordered to ſprout from it, under the protection, and influence of God's bleſſing, which commonly doth attend it.

All good things indeed are the gifts of God, and freely diſpenſed by his hand; but he doth not give them abſolutely without condition, nor miraculouſly without concur-

concurrence of ordinary means; By ſupporting our active powers, and ſupplying needful aid to our endeavours; by directing and upholding us in the courſe of our actions; by preventing or removing obſtacles that might croſs us; by granting that final ſucceſs, which dependeth on his pleaſure, he doth confer them on us; Our hand commonly is God's hand, by which he worketh good, and reacheth out benefits to us; governing and wielding it as he pleaſeth.

Pſal. 37. 3, 23. Prov. 3. 6.

Dii laboribus omnia vendunt. Jud. 6. 36. 7. 7. 2 Kings 5. 2. Joſh. 1. 7, 9.

God indeed could not well proceed otherwiſe in diſpenſing his favours to us; not well, I ſay; that is, not without ſubverting the method of things which himſelf hath eſtabliſhed; not without ſlighting and voiding his own firſt bounty, or rendring the common gifts of nature (our reaſon, our ſenſes, our active powers) vain and uſeleſs; not without making us uncapable of any praiſe, or any reward, which ſuppoſe works atchieved by our earneſt

Καί τινος ἔμελλες λαμβάνειν τὴν μισθὸν, εἰ τὸ πᾶν ἔμελλεν ἔσεσθαι τοῦ Θεοῦ. Chryſ. *in* Eph. *Orat.* 2.

endeavour; not without depriving us of that sweetest content, which springeth from enjoying the fruit of our labour.

Περὶ ἐκεῖνα μᾶλλον ἡ ψυχὴ διάκειται, ὑφ' ὧν ἐκαμε· διὰ τοῦτο καὶ πόνος ἀνέμιξεν ἀρετῇ εἰκειῶσαι αὐτῇ ταὐτὸν βυλόμενος. Chrys. *in* Joh. *Or.* 36.

Hence it is, that whatever in Holy Scripture is called the gift of God, is otherwhile affirmed to be the effect of industry; it being the useful condition upon which, and the instrument whereby divine providence conveyeth good things to us: What God said to *Joshua*, doth imply the general method of his proceeding, *Onely be thou strong and courageous---that thou mayst prosper whithersoever thou goest.*

Josh. 1. 7.---

Διὰ τοῦτο ὁ τὸ πᾶν ἑαυτῷ ἐποίησεν, ἀλλ' ἀρκεῖ τι καὶ ἐφ' ἡμῖν εἶναι, ἵνα εὐπρόσωπον λάβῃ πρόφασιν τοῦ δικαίως ἡμᾶς σεσωκέναι. Chrys. *Tom.* 5. *Or.* 28.

Hence whatever we are directed to pray for, we are also exhorted to work for; declaring thereby, that we are serious in our devotion, and do not mock God, asking that of him, which we deem not worth our pains to acquire; It was well said of *Cato* in *Sallust*; *Vigilando, agendo,*

Αὐτός τι νῦν ἀρῶν, εἶτα τὰς θεὰς κάλει.

Cato *apud* Sall. *in bello Catil.*

gendo, conſulendo proſperè omnia cedunt, ubi ſocordiæ te atque ignaviæ tradideris, nequicquam Deos implores, irati infeſtique ſunt. We are bid to pray even for our daily bread, yet we may ſtarve if we do not work for it; and in S. *Paul*'s judgment deſerve to do ſo.

Τὰν χῶρα πολιορκοῦντα δεῖ τὰν τύχαν ἐπικαλεῖν. Plut. *Apoph.* Lac.

Hence we are bound to thank God for all thoſe things, for the want of which we muſt thank our ſelves, and condemn our own ſloth.

Hence although we ſhould caſt our care on God, and rely on his providence, being ſolicitous for nothing; yet we muſt not ſo truſt him, as to tempt him, by neglecting the means, which he doth offer, of relieving our ſelves; to be preſumptuouſly ſlothful, being no leſs blameable, than to be diſtruſtfully careful.

Hence God in all ſuch caſes, when we do need any good thing, is ſaid to be our helper and ſuccourer to the obtaining it; which doth imply that we muſt co-operate with him;

and join our forces to thoſe, which He doth afford; ſo that as we can doe nothing without him, ſo he will doe nothing without us; yea ſo that ſometime we are ſaid alſo to help God; *Curſe ye Meroz, curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the Lord; to the help of the Lord againſt the mighty.* If ever God doth perform all, without humane labour conſpiring, it is onely in behalf of thoſe, who are ready to doe their beſt, but unable to doe any thing, being over-powered by the inſuperable difficulty of things: But He never doth act miracles, or controll nature; he never doth ſtretch forth his arm, or interpoſe ſpecial power in favour of wilful and affected ſluggards.

Judg. 5. 13.

Pſal. 72. 12. 22. 11. 2 Cor. 12. 10. 2 Chron. 14. 11. 1 Sam. 14. 6.

In fine, it is very plain both in common experience, declaring the courſe of providence; and in Holy Scripture, expreſſing God's intention, that Almighty God doth hold forth all good things as the prizes and

and recompences of our vigilant care, and painful endeavour; as by ſurveying particulars we may clearly diſcern.

Nothing is more grateful to men, than *proſperous ſucceſs* in their undertakings, whereby they attain their ends, ſatisfie their deſires, ſave their pains, and come off with credit; this commonly is the effect of Induſtry, (which commandeth fortune, to which all things ſubmit and ſerve,) and ſcarce ever is found without it; an induſtrious perſon, who as ſuch is not apt to attempt things impoſſible or unpracticable, can hardly fail of compaſſing his deſigns, becauſe he will apply all means requiſite, and bend all his forces thereto; ſtriving to break through all difficulties, and to ſubdue all oppoſitions thwarting his purpoſes: but nothing of worth or weight, can be atchieved with half a mind, with a faint heart, with a lame endeavour; Any enterprize undertaken without reſolution, ma-

Τῆς ἐπιμελείας πάντα δοῦλα γίγνεται. Antiph.

Quodcunque imperavit ſibi animus, obtinuit, &c. Sen. *de Ir.* 2. 12.

naged without care, prosecuted without vigour, will easily be dashed and prove abortive, ending in disappointment, damage, disgrace and dissatisfaction; so the *Wise-man* doth assure us; *The soul* (saith he) *of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat*; the one pineth away with ineffectual and fruitless desires; the other thriveth upon satisfaction in prosperous success.

Prov. 13. 4. 21. 25.

Prov. 15. 30. *Plentiful accommodations* for our sustenance and convenience all men will agree to be very desireable; and these are indeed the blessings of him, who *visiteth the earth and enricheth it*; who *crowneth the year with his goodness*; and *whose clouds drop fatness*; but they are so dispensed by Heaven, that industry must concur therewith in deriving them to us, and sloth will debar us of them; for *He* (saith the Holy Oracle) *that tilleth his land, shall be satisfied with bread*; and *The thoughts of the diligent alone tend to plenteousness*;

Psal. 65. 9, 11. Gen. 21. 28.

Prov. 21. 11. Prov. 21. 5. (deest in LXX.) Prov. 20. 4. Prov. 19. 15.

ouſneſs; but *The ſluggard ſhall beg in harveſt, and have nothing*; and *The idle ſoul ſhall ſuffer hunger.*

Wealth is that, which generally men of all things are wont to affect and covet with moſt ardent deſire, as the great ſtore-houſe of their needs and conveniencies; the ſure bulwark of their ſtate and dignity; the univerſal inſtrument of compaſſing their deſigns, and pleaſures; And moſt evident it is, that in the natural courſe of things induſtry is the way to acquire it, to ſecure it, to improve and enlarge it; the which courſe purſued innocently and modeſtly, God will be ſo far from obſtructing, that he will further, and bleſs it; for that indeed it would be a flaw in providence, if honeſt induſtry, uſing the means it affordeth, ſhould fail of procuring a competency; which joined with a pious contentedneſs in St. *Paul's* computation is *great wealth.* Wherefore although *Solomon* telleth us, that *the bleſſing of the Lord is that which maketh*

1 Tim. 6. 6.
Prov. 15. 16.
Prov. 10. 22.
22. 4.
2 Chron. 29. 12.
Eccleſ. 5. 19.

maketh rich; yet doth he not forget or contradict himself, when he also doth affirm, that *The hand of the diligent maketh rich*; and that *He who gathereth by labour shall encrease*; because God blesseth the industrious, and by his own hand, as the most proper instrumeut, maketh him rich; when the *Preacher* said, *There is a man, to whom God hath given riches and wealth*, he knew well enough what man it was, to whom God giveth them, and that sluggards were not fit objects of that liberality; for he had observed it to be their doom to be poor and beggarly, their nature to waste and imbezil an estate; He could assure us, that *drowsiness shall cloath a man with rags*; He could propound it as a certain observation, that *He who is slothful in his work, is brother to a great waster*; or that want of industry in our business will no less impair our estate, than prodigality it self; He could more than once warn the slothful, that if he did *sleep on*,

Prov. 10. 4. 13. 11. Eccles. 6. 1, 2. St. *Paul* exhorteth to *work with our hands*, Ἵνα μηδενὸς χρείαν ἔχητε. 1 Thess. 4. 12. Prov. 23. 21. Prov. 18. 9. Prov. 10. 4.

or

or perſiſt in his ſluggiſh way, indigency would ſurprize and ſeiſe on him with an inſupportable violence; *So* (ſaith he) *ſhall thy poverty come as one that travelleth, and thy want as an armed man.* Prov. 6. 11. 24. 32.

Another darling of humane affection (and a jewel indeed of conſiderable worth and uſe in our life) is *honour*, or reputation among men: this alſo plainly, after the common reaſon and courſe of things, is purchaſed and preſerved by induſtry; For he that aſpireth to worthy things, and aſſayeth laudable deſigns, purſuing them ſteadily with ſerious application of heart, and reſolute activity, will rarely fail of good ſucceſs, and conſequently will not miſs honour, which ever doth crown victory; And if he ſhould hap to fail in his deſign, yet he will not loſe his credit; for having meant well, and done his beſt, all will be ready to excuſe, many to commend him; The very qualities which induſtry doth exerciſe, and the effects which

which it doth produce, do beget honour; as being ornaments of our perſon and ſtate. God himſelf (from whom *honour cometh*, and whoſe ſpecial prerogative it is to beſtow it, he, as King of the World, being the fountain of honour) will be concerned to dignifie an induſtrious management of his gifts with that natural and proper recompence thereof; conducting him, who fairly treadeth in the path of honour, that he ſhall ſafely arrive unto it. It is therefore a matter of eaſie obſervation which the wiſe *Prince* doth prompt us to mark; *Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before kings, he ſhall not ſtand before mean men*; that is, diligence, as it is the faireſt, ſo it is the ſureſt way to the beſt preferment; as it qualifieth a man for employment, and rendreth him uſeful to the World, ſo it will procure worthy employment for him, and attract the World to him; as the ſame great Authour again doth aſſert;

1 Chron. 29. 11. Dan. 5. 18. Eccleſ. 5. 19.

Prov. 22. 29.

The

The hand, ſaith he, *of the diligent ſhall bear rule*; Yea, ſo honourable a thing is Induſtry it ſelf; that an exerciſe thereof in the meaneſt rank is productive of eſteem, as the *Wiſeman* again doth obſerve and tell us; *He that waiteth on his maſter*, (that is, with diligence attendeth on the buſineſs committed to him) *ſhall be honoured.* Prov. 12. 24. Prov. 27. 18. Ὁς φυλάσσει συκῆν, ἐσθίει τὸν καρπὸν αὐτῆς· καὶ ὁ προσέχων τῷ κυρίῳ αὐτοῦ, τιμηθήσεται.

No induſtrious man is contemptible: for he is ever looked upon as being in a way of thriving, of working himſelf out from any ſtraits, of advancing himſelf into a better condition. But without induſtry we cannot expect any thing, but diſreſpect, ſhame and reproach, which are the certain portion of the ſlothful; he not having the heart to enterprize, or the reſolution and patience to atchieve any thing, deſerving regard, or apt to procure it; he wanting all the ornaments, and good fruits that grow from induſtry; he being onely fit for a ſordid, and ſervile condition; whence

the

Prov. 12. 24. Δόλιοι δὲ ἔσονται ἐν προνομῇ. Prov. 10. 5. *the flothful* (ſaith *Solomon*) *ſhall be under tribute*; and, *He that ſleepeth in harveſt, is a ſon that cauſeth ſhame*; He cauſeth it to his relations by his beggarly accouſtrements, he cauſeth it much more to himſelf, by his deſpicable faultineſs, and by the diſgraceful conſequences of it.

Another yet more pretious good, far ſurpaſſing all external advantages of our ſtate; the which in the judgment of him who (together with it having a full poſſeſſion of all ſecular proſperity, wealth, dignity and power) was beſt able to prize it, *is better than rubies, and incomparably doth excell all things, that may be deſired*, as ennobling, enriching, and imbelliſhing our better part; *Wiſedom*, I mean, or a good comprehenſion, and right judgment about matters of higheſt importance to us, is the prize of induſtry, and not to be gained without it; Nature conferreth little thereto, fortune contributeth much leſs; it cannot be bought at any rate; *it*

Prov. 8. 11. 3. 14, 15. 4. 7. Job. 28. 18.

cannot

cannot (ſaith *Job*) *be gotten for gold, neither ſhall ſilver be weighed for the price thereof; It cannot be valued with the gold of Ophir, with the pretious Onyx, or the Sapphire*; It is the off-ſpring of watchful obſervation and experience, of ſerious meditation and ſtudy; of careful reflexion on things, marking, comparing and weighing their nature, their worth, their tendencies and conſequences; theſe are needful to the getting of wiſedom, becauſe truth which it ſeeketh commonly doth not lie in the ſurface, obvious to a ſuperficial glance, nor onely dependeth on a ſimple conſideration of few things; but is lodged deep in the bowels of things, and under a knotty complication of various matters; ſo that we muſt dig to come at it, and labour in unfolding it; Nor is it an eaſie task to void the prejudices ſpringing from inclination or temper, from education or cuſtome, from paſſion and intereſt, which cloud the mind, and obſtruct

Ne rude quid proſit video ingenium. Hor. *de Art.*

Job 28. 15—

obſtruct the attainment of wiſedom.

If we will have it, we muſt get it as *Solomon* himſelf did, that great Maſter of it; how was that? *I gave,* ſaith he, *my heart to know wiſedom:* He, who made it his option and choice before all things; who ſo earneſtly and ſo happily did pray for it; upon whom it is ſo expreſsly ſaid, that God in a ſpecial manner, and plentiful meaſure did beſtow it; who averreth God to be the ſole donour of it, (for, *The Lord,* ſaith he, *giveth wiſedom, out of his mouth cometh knowledge and underſtanding,*) yet even he, did firſt give his heart to it, before it was given into his heart: he did not onely gape for it, to receive it by mere infuſion; but he worked and ſtudied hard for it: he was indeed a great ſtudent, an inquiſitive ſearcher into nature, a curious obſerver of the World, a profound conſiderer and comparer of things; and by that induſtrious courſe, promoted by

Eccleſ. 1. 17. 2. 3.

1 King. 3. 9. 4. 29. Sap. 8. 21. 9. 17. Eccleſ. 2. 26. Jam. 1. 5.

Prov. 2. 6.

by divine bleſſing, he did arrive to that great ſtock of ſo renowned a wiſedom.

And the ſame method it is, which he preſcribeth to us for getting it; exhorting us, that we *incline our ear unto wiſedom, and apply our heart to underſtanding*; that we *cry after knowledge, and lift up our voice for underſtanding*; that we *ſeek her as ſilver, and ſearch for her, as for hid treaſures*; in following which courſe he doth aſſure us of good ſucceſs; for *then* (ſaith he) *ſhalt thou underſtand the fear of the Lord, and find the knowledge of God*, which is *the head* or chief part *of wiſedom*; And *Bleſſed* (ſaith he again, in the perſon and place of wiſedom it ſelf) *is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors; for he that findeth me findeth life, and ſhall obtain favour of the Lord*; It is the way, he ſuppoſeth of finding wiſedom, to watch aſſiduouſly, to wait diligently upon the means of attaining her; and

Prov. 22. 3, 4. 1. 5.

Prov. 2. 5.

Prov. 8. 34.

how infallible the acquiſt of her is thereby, ſhe doth again by his mouth thus acquaint us; *I love them that love me, and thoſe that ſeek me early ſhall find me*; and *She* (ſaith his *imitatour*) *is eaſily ſeen of them that love her, and found of ſuch as ſeek her; whoſo ſeeketh her early, ſhall have no great travel, for he ſhall find her ſitting at his doors.*

Prov. 8. 17.

Sap. 6. 12, 13, 14.

This indeed is the onely way; idleneſs is not capable of ſo rich and noble a purchaſe; a ſlothful perſon may be conceited (yea needs muſt be ſo) but he can never be wiſe; *A ſluggard* (ſaith *Solomon*) *is wiſer in his own conceit, than ſeven men that can render a reaſon*; this conceit of wiſedom is a natural iſſue of his ignorance; and 'tis indeed no ſmall part of his folly, that he doth not perceive it; being no leſs ſtupid in reflexion on his own mind, than in conſidering other matters; Being always in a ſlumber, he will often fall into ſuch pleaſant dreams; and no wonder that he ſhould preſume upon

Prov. 26. 16.

upon abundance of knowledge who not liſtning to take any pains in the ſearch or diſcuſſion of things, doth ſnatch the firſt appearances, doth embrace every ſuggeſtion of his fancy, every conceit gratifying his humour, for truth.

What ſhould I ſpeak of *learning*, or the knowledge of various things, tranſcending vulgar apprehenſion? who knoweth not that we cannot otherwiſe reach any part of that, than by aſſiduous ſtudy and contemplation; who doth not find that all the power in the world is not able to command, nor all the wealth of the *Indies* to purchaſe one notion? who can be ignorant, that no wit alone, or ſtrength of parts can ſuffice, without great induſtry to frame any ſcience, to learn any one tongue, to know the hiſtory of nature, or of providence? It is certainly by *Horace*'s method,

Qui cupit optatam curſu contingere metam,
Multa tulit, fecitque puer, ſudavit & alſit.
Hor. *de Art.*

Multa tulit, fecitque puer,---

by much exercise and endurance of pains, that any one can arrive to the mark of being learned or skilful in any sort of knowledge.

Τῇ μὲν κακίᾳ ἡδονὴ, τῇ δ' ἀρετῇ συγκεκλήρωται πόνος. Chrys. *in* Joh. *Or.* 36.

But farther yet, *Vertue*, the noblest endowment, and richest possession whereof man is capable; the glory of our nature, the beauty of our soul, the goodliest ornament, and the firmest support of our life; that also is the fruit and blessing of industry; that of all things most indispensably doth need and require it. It doth not grow in us by nature, nor befal us by fortune; for nature is so far from producing it, that it yieldeth mighty obstacles and resistences to its birth, there being in the best dispositions much averseness from good, and great proneness to evil; Fortune doth not further its acquists, but casteth in rubs and hinderances thereto, every condition presenting its allurements, or its affrightments from it; all things within us, and about us conspire to render its production, and its practice laborious. It

Κακία μὲν δὲ αὐτομάθακτον· ἀρετὴ δὲ σὺν πόνῳ κτᾶται. Syn. *de Provid.* 2.

It is ('tis true) a gift of Heaven, and cannot be obtained without a ſpecial influence of Divine grace, but it is given as children are (of whom it is ſaid, *Loe children are an heritage of the Lord, and the fruit of the womb is his reward*) not without ſore travel and labour of the mother, not without grievous difficulty and pangs in the birth: In our converſion to embrace vertue God doth guide us; but to what? to ſit ſtill? no, to walk, to run in his ways; grace doth move us, but whereto? to doe nothing? no, but to ſtir, and act vigorouſly; *The holy Spirit doth help our infirmities*; but how could it help them, if we did not conjoin our beſt (though weak) endeavours with its operations? to what doth it συναντιλαμβάνειν, or *co-help* us, but *to ſtrive againſt ſin, to work righteouſneſs*, to perform duty with earneſt intention of mind, and laborious activity? *God* (ſaith

Pſal. 127. 3.

Rom. 8. 26. συναντιλαμβάνεται.

Heb. 12. 4. Rom. 2. 10. Act. 10. 35.

Ἐμερίσατο πρὸς ἡμᾶς τὴν ἀρετὴν ὁ Θεὸς, καὶ οὔτε ἐφ' ἡμῖν ἀφῆκε τὸ πᾶν εἶναι, ἵνα μὴ εἰς ἀπόνοιαν ἐπαιρώμεθα, οὔτε αὐτὸς τὸ πᾶν ἔλαβεν, ἵνα μὴ εἰς ῥαθυμίαν ἀποκλίνωμεν· ἀλλ', &c. Chryſ. *Tom.* 5. *Or.* 28.

S. *Chrysostome*) *hath parted vertue with us, and neither hath left all to be in us, lest we should be elated to pride, nor himself hath taken all, lest we should decline to sloth**.

*Οὐδὲ γὰρ ἡ περὶ τὰ καλὰ τῶν ἀνθρώπων ἐγχείρησις δίκα τῆς ἄνωθεν βοηθείας τελειωθήσεται· οὐδὲ ἡ ἄνωθεν χάρις ἐπὶ τὴν μὴ σπουδάζοντα παραγένοιτ' ἄν, ἀλλ' ἑκάτηρα συγκεκρᾶσθαι προσήκει, σπουδήν τε ἀνθρωπίνην, καὶ τὴν διὰ πίστεως ἄνωθεν καθίκουσαν συμμαχίαν εἰς τελείωσιν ἀρετῆς, Bas. *Const. Mon. cap.* 15.

Indeed the very nature and essence of vertue doth consist in the most difficult and painful efforts of soul; in the extirpating rooted prejudices and notions from our understanding; in bending a stiff will, and rectifying crooked inclinations; in over-ruling a rebellious temper; in curbing eager and importunate appetites; in taming wild passions; in withstanding violent temptations; in surmounting many difficulties, and sustaining many troubles; in strugling with various unruly lusts within, and encountring many stout enemies abroad, which assault our reason, and *war against our soul:*

In

In ſuch exerciſes its very being lyeth; its birth, its growth, its ſubſiſtence dependeth on them; ſo that from any diſcontinuance or remiſſion of them it would ſoon decay, languiſh away, and periſh.

What attention, what circumſpection, and vigilancy of mind, what intention of ſpirit, what force of reſolution, what command and care over our ſelves doth it require, to keep our hearts from vain thoughts, and evil deſires; to guard our tongue from wanton, unjuſt, uncharitable diſcourſe; to order our ſteps uprightly and ſteadily in all the paths of duty? ἐκ τί οὐκ ὀπίπονον τῶν τῆς ἀρετῆς; *and what* (as St. *Chryſoſtome* asketh) *of all things belonging to vertue is not laborious?* it is no ſmall task to know it, wherein it conſiſteth, and what it demandeth of us; it is a far more painful thing to conform our practice unto its rules and dictates.

Chryſ. *in* Joh. *Or.* 36.

Τῆς ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάνατοι, μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν
Καὶ τρηχὺς----
Hes. ἔργ. α.

If travelling in a rough way; if climbing up a steep hill; if combating stern foes, and fighting sharp battels; if crossing the grain of our nature and desires; if continually holding a strict rein over all our parts and powers, be things of labour and trouble, then greatly such is the practice of vertue.

Indeed each vertue hath its peculiar difficulty, needing much labour to master it: *Faith* is called ἔργον πίστεως, *the work of faith*, and it is no such easie work, as may be imagined, to bring our hearts unto a thorough persuasion about truths crossing our sensual conceits, and controlling our peevish humours; unto a perfect submission of our understanding, and resignation of our will to whatever God teacheth or prescribeth; to a firm resolution of adhering to that profession, which exacteth of us so much pains, and exposeth us to so many troubles.

1 Thess. 1. 3.
2 Thess. 1. 11.
Joh. 6. 29.

Charity

Charity is alſo a laborious exerciſe of many good works, and he that will practice it muſt in divers ways labour hardly; he muſt labour in voiding from his ſoul many diſpoſitions deeply radicated therein by nature, opinion and cuſtome (envy, frowardneſs, ſtubbornneſs, perverſe and vain ſelfiſhneſs, from whence wrath, revenge, ſpite and malice do ſpring forth;) He muſt labour in effectual performance of all good offices, and in catching all occaſions of doing good; He muſt exert that κόπον ἀγάπης, that *labour of love* whereof St. *Paul* doth ſpeak; He muſt (as that holy *Apoſtle* directeth, not onely in precept, but by his own practice) work with his own hands, that he may ſupply the wants of his neighbour.

Gal. 6. 10.
1 Theſſ. 1. 3.
Heb. 6. 10.
Eph. 4. 28.
Act. 20. 35.

Hope it ſelf (which one would think, when grounded well, ſhould be a no leſs eaſie, than pleaſant duty) doth need much labour to preſerve it ſafe, ſtreight and ſtable, among the many waves and billows of

'Ακλινῆ.
Heb. 10. 23.
Heb. 6. 19.
1 Theſſ. 1. 3.
Heb. 10. 36.

of temptation assaying to shake and subvert it; whence *a patience of hope* is recommended to us; and we so often are exhorted to hold it fast, to keep it sure, firm and unshaken to the end.

Heb. 6. 11. Ἐνδείκνυσθαι σπουδήν.
Heb. 3. 6, 14.
2. Pet. 1. 10.

Temperance also surely demandeth no small pains; it being no slight business to check our greedy appetites, to shun the enticements of pleasure, to escape the snares of company and example, to support the ill-will and reproaches of those zelots and bigots for vice; who cannot tolerate any non-conformity to their extravagancies; but (as St. *Peter* doth express it) *think it strange, if others do not run with them to the same excess of riot, speaking ill of them for it.*

Πάντες ὑπ' ἐνὸς σώματος ὑμνοῦσιν ὡς καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ὀλίγιστον. Plat. de Rep. 2.

1 Pet. 4. 4.

What should I speak of *meekness*, of *patience*, of *humility*, of *contentedness?* is it not manifest, how laborious those vertues are, and what pains are necessary in the obtaining, in the exercise of them? what pains, I say, they require, in the voidance of

of fond conceits, in the ſuppreſſion of froward humours, in the quelling fierce paſſions, in the brooking grievous croſſes and adverſities, in the bearing heinous injuries and affronts?

Thus doth all vertue require much induſtry, and it therefore neceſſarily muſt it ſelf be a great vertue, which is the mother, the nurſe, the guardian of all vertues; yea which indeed is an ingredient and conſtitutive part of every vertue; for if vertue were eaſily obtainable or practicable without a good meaſure of pains, how could it be vertue? what excellency could it have, what praiſe could it claim, what reward could it expect? God hath indeed made the beſt things not eaſily obtainable, hath ſet them high out of our reach, to exerciſe our induſtry in getting them, that we might raiſe up our ſelves to them, that being obtained they may the more deſerve our eſteem, and his reward..

Laſtly,

Laſtly, The Sovereign good, the laſt ſcope of our actions, the top and ſum of our deſires, *Happineſs* it ſelf, or *eternal life* in perfect reſt, joy and glory; although it be the ſupreme gift of God, and ſpecial *boon* of divine grace (τὸ δὲ χάρισμα τοῦ Θεοῦ, *But*, ſaith St. *Paul*, *the gift of God's grace is eternal life*) Yet it alſo by God himſelf is declared to be the reſult and reward of induſtry; for we are commanded *to work out our ſalvation with fear and trembling*; and to *give diligence in making our calling and election ſure*, by vertuous practice; and *God* (ſaith St. *Paul*) *will render to every man according to his works, to them who by patient continuance in well doing ſeek glory, and honour, and immortality, eternal life*; and, in the cloſe of God's Book it is proclaimed, as a truth of greateſt moment, and ſpecial point of God's will, *Bleſſed are they that doe his commandments, that they may have right to the tree of life.* It is plainly induſtry, which climbeth the Holy *Mount*;

Rom. 6. 23. Eph. 2. 8.

Phil. 2. 12. 2 Pet. 1. 10.

Rom. 2. 6, 7, 10. 6. 22.

Apoc. 22. 14. Prov. 22. 14.

Heb. 12. 22.

Mount; it is induſtry, which taketh *the Kingdom of Heaven by force*; it is induſtry, which *ſo runneth, as to obtain* the prize; which ſo fighteth as *to receive the crown*; which ſo *watcheth* as to ſecure our everlaſting intereſt to us.

Matt. 11. 12. 1 Cor. 9. 24. Jac. 1. 12. Matt. 24. 42. 25. 13. Luc. 12. 37. Apoc. 3. 3.

Thus do the choiceſt good things, of which we are capable, ſpring from induſtry, or depend upon it; and no conſiderable good can be attained without it; thus all the gifts of God are by it conveyed to us, or are rendred in effect beneficial to us; for the gifts of nature are but capacities, which it improveth; the gifts of fortune or providence are but inſtruments, which it employeth to our uſe; the gifts of grace are the ſupports and ſuccours of it; and the very gift of glory is its fruit and recompence.

There are farther ſeveral other material conſiderations, and weighty motives to the practice of this duty; which meditation hath ſuggeſted

gested to me; but these, in regard to your patience, must suffice at present; the other (together with an application proper to our condition and calling) being reserved to another occasion.

OF
Induſtry in general.

ECCLES. IX. 10.

Whatſoever thy hand findeth to doe, doe it with all thy might.

INduſtry, which the divine *Preacher* in this *Text* recommendeth to us, is a vertue of a very diffuſive nature and influence; ſtretching it ſelf through all our affairs, and twiſting it ſelf with every concern we have; ſo that no buſineſs can be well managed, no deſign accompliſhed, no good obtained without it: it therefore behoveth us to conceive a high opinion of it, and to inure our ſouls to the practice of it, upon all occaſions: in furtherance of which purpoſes I formerly, not long ſince, did propound

ſeveral

ſeveral motives and inducements; And now proceeding on ſhall repreſent divers other conſiderations ſerviceable to the ſame end.

1. We may conſider, that Induſtry is productive of eaſe it ſelf, and preventive of trouble: It was no leſs ſolidly, than acutely aud ſmartly adviſed by the Philoſopher *Crates*, *Whether* (ſaid he) *labour be to be choſen, labour; or whether it be to be eſchewed, labour, that thou mayſt not labour; for by not labouring, labour is not eſcaped, but is rather purſued*; and St. *Chryſoſtome* doth upon the ſame conſideration urge Induſtry, becauſe *Sloth* (ſaith he) *is wont to ſpoil us, and to yield us much pain*; No man can cozen nature, eſcaping the labour to which he was born; but rather attempting it will delude himſelf, then finding moſt, when he ſhunneth all labour.

Εἰθ' αἱρετὸν ὁ πόνος, πόνει· εἴτε φευκτὸν, πόνει ἵνα μὴ πονῇς· διὰ γὰρ τοῦ μὴ πονεῖν οὐ φεύξῃ πόνος, τῷ δ' ἐναντίῳ οὐ διώκεται. Crates, *Ep.* 4.

Ἡ ἀργία διαφθείρειν ἡμᾶς εἴωθε, καὶ πολὺν παρέχειν τὸν πόνον. Chryſ. *in* Joh. *Orat.* 36.

Sloth indeed doth affect eaſe and quiet; but by affecting them doth loſe them; It hateth labour and trouble, but by hating them, doth incur

incur them; It is a ſelf-deſtroying vice, not ſuffering thoſe who cheriſh it, to be idle, but creating much work, and multiplying pains unto them; engaging them into divers neceſſities and ſtraits, which they cannot ſupport with eaſe, and out of which without extreme trouble they cannot extricate themſelves: of this the *Preacher* doth afford us a plain inſtance; *By much ſlothfulneſs* (ſaith he) *the building decayeth, and through idleneſs of the hands the houſe droppeth through*; A little care taken at firſt about repairing the houſe, would have ſaved its decay and ruine; and conſequently the vaſt charge and trouble, becoming needful to re-edify it: and the like doth happen in moſt other caſes and occurrences of life; idleneſs commonly doth let ſlip opportunities and advantages, which cannot with eaſe be retrieved; it letteth things fall into a bad caſe, out of which they can hardly be recovered. Eccles. 10. 18.

The certain conſequences of it (diſgrace, penury, want of experience, diſobliging and loſing friends, with all the like miſchiefs) cannot be ſupported without much diſquiet; and they diſable a man from redreſſing the inconveniencies into which he is plunged.

But Induſtry by a little voluntary labour taken in due place and ſeaſon doth ſave much neceſſary labour afterward, and by moderate care doth prevent intolerable diſtreſs; And the fruits of it (wealth, reputation, skill and dexterity in affairs, friendſhips, all advantages of fortune) do enable a man to paſs his life with great eaſe, comfort and delight.

2. Induſtry doth beget eaſe by procuring good habits, and facility of acting things expedient for us to doe. By taking pains to day we ſhall need leſs pains the morrow; and by continuing the exerciſe, within a while we ſhall need no pains at all, but perform the moſt difficult

difficult tasks of duty, or of benefit to us with perfect eaſe, yea commonly with great pleaſure. What ſluggiſh people accompt hard and irkſome (as to riſe early, to hold cloſe to ſtudy, or buſineſs, to bear ſome hardſhip) will be natural and ſweet; as proceeding from another nature, raiſed in us by uſe.

Induſtry doth breed aſſurance and courage, needful for the undertaking and proſecution of all neceſſary buſineſs, or for the performance of all duties incumbent on us.

No man can quite decline buſineſs, or diſengage himſelf from duty, without infinite damage and miſchief accruing to himſelf; but theſe an induſtrious man (confiding in this efficacious quality) will ſet upon with alacrity, and diſpatch with facility; his diligence voiding obſtacles, and ſmoothing the way to him; whenas idleneſs finding ſome difficulties, and fanſying more, ſoon diſheartneth, and cauſeth a man to deſiſt from action, rather

chuſing to crouch under the burthen than by endeavour to carry it through to diſcharge himſelf thereof: whence as to an induſtrious man things ſeeming difficult will prove eaſie, ſo to a ſlothful perſon the eaſieſt things will appear impoſſible; according to *Solomon*'s obſervation, *The way* (ſaith he) *of* * *a ſlothful man is an hedge of thorns, but the way of the upright is made plain*; whereas a ſlothful man, being apt to neglect his obligations, is oppoſed to an upright man, who hath a conſcionable regard to them, and is willing to take pains in the diſcharge of them; ſo it is declared, that to the one the way is rough and thorny, to the other beaten and expedite.

* עָצֵל

Prov. 15. 19. Ὁδοὶ ἀνεργῶν ἐστρωμέναι, αἱ δὲ τῶν ἀνδρείων τετριμμέναι.

And again, *The ſlothful man* (ſaith he) *doth ſay, there is a Lion without, I ſhall be ſlain in the ſtreets*; he is very apt to conceit, or to pretend imaginary difficulties and hazards, and thence to be deterred from going about his buſineſs, or doing

Prov. 22. 13. 26. 13. Προφασίζεται καὶ λέγει ὀκνηρὸς. Λέων ἐν τῇ ὁδοῖς, ἐν δὲ τῇ πλατείαις φονευτά.

doing his duty: This conſideration St. *Chryſoſtome* doth propoſe, exciting to an earneſt purſuit of vertue; becauſe, *There is* (ſaith he) *nothing ſo eaſie, which our great ſloth doth not repreſent very grievous and burthenſome; nothing ſo painful and difficult, which diligence and willingneſs do not ſhew to be very eaſie.*

Οὐδὲν οὕτως ἐστὶ ῥᾴδιον, ὁ μὴ σῶδρα βαρὺ καὶ ἐπαχθὲς ὁ πολὺς δείκνυσιν ὄκνος ἡμῶν· ὥσπερ οὐδὲ πονηρὸν καὶ δυσχερές, ὁ μὴ λίαν εὔχολον καὶ ἀῤῥᾳθὲς καὶ ἡδυπαθὲς. Chryſ. *Tom.* 6. *Or.* 15. *p.* 144.

Τὰ μὲν ῥᾴδια τὸς ἀμελοῦντας φεύγει, τὰ δὲ χαλεπὰ ἐπιμελείας ἀλίσκεται. Plut. *de Educ.*

3. We may conſider, that induſtry will ſweeten all our enjoyments, and ſeaſon them with a grateful reliſh; for as no man can well enjoy himſelf, or find ſound content in any thing, while buſineſs or duty lie unfiniſhed on his hand; ſo when he hath done his beſt toward the diſpatch of his work, he will then comfortably take his eaſe, and enjoy his pleaſure; then his food doth taſte ſavourily, then his divertiſements and recreations have a lively guſtfulneſs, then his ſleep

is very ſound and pleaſant; accor-
Eccles. 5. 12. Τὸ ὕπνον. ding to that of the *Preacher*, *The ſleep of a labouring man is ſweet.*

4. Eſpecially thoſe accommoda-
Cui ſit conditio dulcis ſine pulvere palmæ? Hor. *Ep. I.* 1. tions prove moſt delightful, which our induſtry hath procured to us; we looking on them with a ſpecial tenderneſs of affection, as on the children of our endeavour; we being ſenſible at what coſts of care and pain we did purchaſe them. If a man getteth wealth by fraud or violence, if he riſeth to preferment by flattery, detraction, or any bad arts, he can never taſte any good ſavour, or find ſound comfort in them; And from what cometh merely by chance, as there is no commendation due, ſo much ſatisfaction will not ariſe; 'Tis the *Wiſeman*'s obſervation, *The ſlothful man roſteth not that which he took in hunting*, and therefore it cannot be very grateful to him; but (addeth
Prov. 12. 27. he) *the ſubſtance of a diligent man is pretious*; that is, what a man compaſſeth by honeſt induſtry, that he

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is apt highly to prize; he triumpheth in it, and (in St. *Paul*'s ſenſe innocently) *boaſteth* of it; he feeleth a ſolid pleaſure, and a pure complacency therein; the manner of getting it doth more pleaſe him, than the thing it ſelf; as true Hunters do love the ſport more than the quarry, and generous Warriours more rejoice in the victory, than in the ſpoil; for *our ſoul* (as St. *Chryſoſtome* diſcourſeth) *is more affected with thoſe things, for which it hath laboured; for which reaſon* (addeth he) *God hath mixt labours with vertue it ſelf, that he might endear it to us.* Yea farther,

1 Cor. 9. 15.

Πεφὶ ἐκεῖνα μᾶλλον ἡ ψυχὴ διάκειται, ὑπὲρ ὧν ἔκαμε· διὰ τοῦτο καὶ πόνους ἐμίμιξεν ἀρετῆ δικαιῶσαι αὐτὴν τούτῳ βελόμενος. Chryſ. in Joh. Orat. 35.

5. The very exerciſe of induſtry immediately in it ſelf is delightful, and hath an innate ſatisfaction, which tempereth all annoyances, and even ingratiateth the pains going with it.

The very ſettlement of our mind on fit objects, or its acquieſcence in determinate action, conducing to a good end, whereby we are

freed of doubt, diſtraction, and faſtidious liſtleſneſs, doth miniſter content.

The reflexion upon our having embraced a wiſe choice, our proceeding in a fair way, our being in chace of a good purpoſe, doth breed complacence.

To conſider that we are ſpending our time accomptably, and improving our talents to good advantage (to the ſervice of God, the benefit of our neighbour, the bettering of our own ſtate) is very chearing and comfortable.

Prov. 14. 23. And whereas *In all labour* (as the *Wiſe-man* telleth us) *there is profit*, the foreſight of that profit affordeth pleaſure, the foretasting the good fruits of our induſtry is very delicious.

Hope indeed doth ever wait on induſtry; and what is more delightful than hope? this is the incentive, the ſupport, the condiment of all honeſt labour; in virtue whereof the Husbandman toileth, the Mer-

Merchant trudgeth, the Scholar ploddeth, the Souldier dareth with alacrity and courage, not reſenting any pains, not regarding any hazards, which attend their undertakings: this the holy *Apoſtles* tell us did enable them with joy to ſuſtain all their painful work, and hazardous warfare; injoyning us alſo as to *work with fear*; ſo to *rejoice in hope*.

1 Cor. 9. 10. —*ipsâ operis difficultate lætus ſpem ſegetis de labore metitur. Apud* Aug. *Ep.* 142. Rom. 12. 12. 5. 2. Heb. 3. 6. 1 Tim. 4. 10. (Col. 1. 5. 2 Cor. 3. 12. 1 Joh. 3. 3. 1 Pet. 1. 3. Tit. 2. 13.)

In fine, Induſtry doth free us from great diſpleaſure, by redeeming us from the moleſtations of idleneſs, which is the moſt tedious and irkſome thing in the World; racking our ſoul with anxious ſuſpence, and perplexing diſtraction; ſtarving it for want of ſatisfactory entertainment, or cauſing it to feed on its own heart by doleful conſiderations; infeſting it with crowds of frivolous, melancholick, troubleſome, ſtinging thoughts; galling it with a ſenſe of our ſquandring away pretious time, of our ſlipping fair opportunities, of our not uſing the

Otio qui neſcit uti plus habet negotii, &c. Otioſo in otio animus neſcit quid quidem velit, &c. Ennius *apud* Agell. 19. 10.

the abilities and advantages granted us, to any profit or fruit: whence St. *Chryſoſtome* ſaith very truly, that *there is nothing more unpleaſant, more painful, more miſerable, than a man that hath nothing to doe; Is not this* (ſaith he) *worſe than ten thouſand chains, to hang in ſuſpence, and be continually gaping, looking on thoſe who are preſent?* Indeed the ſtricteſt impriſonment is far more tolerable, than being under reſtraint by a lazy humour from profitable employment; this enchaineth a man, hand and foot, with more than iron fetters; this is beyond any impriſonment, it is the very entombent of a man, quite in effect ſequeſtring him from the World, or debarring him from any valuable concerns therein. And if liberty be ἐξουσία ἀυποπραγίας, a power of doing what one liketh beſt, then is he, who by his ſloth is diſabled from doing any thing, wherein he can find any reaſonable ſatisfaction, the verieſt ſlave that can be; from which ſlavery induſtry

Καὶ τί ἀηδέστερον γένοιτ' ἂν ἀνθρώπου οὐδὲν ἔχοντος ποιεῖν; τί μοχθηρότερον; τί ταλαιπωρότερον; μυρίων οὐ χεῖρον τοῦτο δεσμῶν, χασμᾶσθαι καὶ κεχηνέναι διαπαντὸς ἐπὶ τῆς ἀγορᾶς καθήμενον, ὁρῶντα τοὺς παριόντας; Chryſ. *in* Act. *Or.* 35.

Otium eſt vivi hominis ſepultura.

induſtry freeing us, and diſpoſing us to perform chearfully whatever is convenient, thereby doeth us a great pleaſure. Farther,

6. Let us conſider, that induſtry doth afford a laſting comfort, depoſited in the memory and conſcience of him that practiſeth it. It will ever upon his reviewing the paſſages of his life, be ſweet to him to behold in them teſtimonies and monuments of his diligence; it will pleaſe him to conſider, that he hath lived to purpoſe, having done ſomewhat conſiderable; that he hath made an advantageous uſe of his time; that he hath well husbanded the talents committed to him; that he hath accompliſhed (in ſome meaſure) the intents of God's bounty, and made ſome return for his excellent gifts. What comfort indeed can any man have, yea how ſore remorſe muſt he feel in reflecting upon a life ſpent in unfruitful and unprofitable idleneſs? How can he otherwiſe than bewail his folly and baſe-

Diu fuit, non diu vixit.

baſeneſs in having lived (or rather having onely been) in vain; as the ſhadow and appearance of a man; in having laviſhed his days, in having buried his talents, in having imbezilled his faculties of nature, and his advantages from providence; in having defeated the good will of God, and endeavoured no requital to the munificent goodneſs of his Maker, of his Preſerver, his benign Lord and Maſter, his gratious Saviour and Redeemer? How without confuſion, can he in his mind revolve, that he hath no-wiſe benefited the World, and profited his neighbour, or obliged his friends, or rendred to his Country, (to the ſociety, or community of which he is a member) amends for all the ſafety and quiet, the ſupport, the convenience, and the pleaſure he hath enjoyed under its protection, and in its boſome; that he hath not born a competent ſhare in the common burthens, or paid a due contribution of his care and labour to the

Matt. 25. 26.

the publick welfare; how can ſuch a man look inward upon himſelf with a favourable eye, or pardon himſelf for ſo loathſome defaults?

7. Let us conſider, that induſtry doth argue a generous and ingenuous complexion of ſoul.

It implieth a mind not content with mean and vulgar things (ſuch as nature dealeth to all, or fortune ſcattereth about) but aſpiring to things of high worth, and purſuing them in a brave way, with adventurous courage, by its own forces, through difficulties and obſtacles.

It ſignifieth in a man a heart, not enduring to owe the ſuſtenance or convenience of his life to the labour or the liberality of others; to pilfer a livelyhood from the World; to reap the benefit of other mens care and toil, without rendring a full compenſation, or out-doing his private obligations by conſiderable ſervice and beneficence to the publick.

A noble

A noble heart will disdain to subsist like a drone upon the hony gathered by others labour; like a vermine to filtch its food out of the publick granary; or like a shark to prey on the lesser fry; but will, one way or other earn his subsistence; for he that doth not earn, can hardly own his bread, as St. *Paul* implieth, when he saith, *Them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

2 Thess. 3. 12. Τὸν ἑαυτῶν ἄρτον.

Of this generous ingenuity we have a notable instance in that great *Apostle* himself; which he doth often represent as a pattern to us, professing much complacence therein; He with all right and reason might have challenged a comfortable subsistence from his Disciples, in recompence for the incomparable benefits he did confer on them, and of the excessive pains he did endure for their good; this he knew well, but yet did rather

1 Cor. 9. 15.

2 Thess. 3. 8.
1 Cor. 9. 11.
1 Thess. 2. 6.

chuse

chuſe to ſupport himſelf by his own labour, than any-wiſe to ſeem burthenſome or troubleſome to them; *Theſe hands* (ſaid he) *have miniſtred to my neceſſities, and to them that are with me; I have ſhewed you all things, that ſo labouring ye ought to ſupport the weak, and to remember the words of our Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.* This was the practice of him, who was *in labours moſt abundant*; and ſuch is the *genius* of every man, who upon principles of conſcience, reaſon and honour, is induſtrious. Of him it may be ſaid, as of *Solomon*'s good Houſewife, *She ſeeketh wool and flax, and worketh willingly with her hands; ſhe is like the merchants ſhip, ſhe bringeth her food from afar; ſhe looketh well to her houſehold, and eateth not the bread of idleneſs*

Act. 20. 34, 35. 18. 3. 1 Theſſ. 2. 9. 2 Theſſ. 3. 8. 1 Cor. 4. 12. 2 Cor. 11. 9. 2 Cor. 11. 23.

Prov. 31. 13, 14, 27.

Sloth is a baſe quality, the argument of a mind wretchedly degenerate and mean; which is content to grovel in a deſpicable ſtate; which aimeth

aimeth at no worthy thing, nor purſueth any thing in a laudable way; which diſpoſeth a man to live *gratis* (precariouſly) and ingratefully on the publick ſtock; as an inſignificant cypher among men, as a burthen of the Earth, as a weed of any Society; ſucking aliment from it, but yeilding no benefit or ornament thereto.

8. Induſtry is a fence to innocence and vertue; a bar to all kinds of ſin and vice; guarding the avenues of our heart, keeping off the occaſions and temptations to vitious practice. When a man is engaged in honeſt employment, and ſeriouſly intent thereon, his mind is prepoſſeſſed and filled, ſo that there is no room or vacancy for ill thoughts, or baſe deſigns to creep in; his ſenſes do not lie open to enſnaring objects; he wants leiſure, and opportunity of granting audience to the ſolicitations of ſinful pleaſure; and is apt to anſwer them with a *non vacat*; the Devil can hardly

Semper te Diabolus inveniat occupatum. Bern. *form. hon. v. cap. 7.*

hardly find advantage of tempting him, at least many Devils cannot get access to him; according to that observation in *Cassian*, *A working Monk is assaulted by one Devil, but an idle one is spoiled by numberless bad Spirits.* The case of men ordinarily is like to that of *Ægysthus*

Operans Monachus uno Dæmone pulsatur, otiosus verò innumeris Spiritibus devastatur. Cass. *de Instit.* 10. 23.

---nè nil ageretur, amavit, Ovid. *de Remed.*

rather than doe nothing, he was ready to do ill; he not having business to employ his thoughts, wanton desires did insinuate themselves into his heart, and transported him to that disastrous wickedness, which supplied matter to so many tragedies: And the like instance the *Sacred History* suggesteth in King *David*, who *walking* ('tis said) *on the roof of his house*, his mind then roving, and being untacked from honest cares, that temptation seised on him, whereby he was plunged into that woful misdemeanour, which did create to him so much 2 Sam. 11. 2.

ſorrow, did make ſuch a ſpot in his life, and leave ſuch a blur on his memory: whence yet we may draw ſome benefit, taking it as a profitable document and warning, how idleneſs doth expoſe the beſt men to danger.

Idleneſs is indeed the nurſery of ſins, which as naturally grow up therein as weeds in a neglected field, or inſects in a ſtanding puddle;

Eccluſ. 33. 27. *Idleneſs teacheth much evil.* It is the general trap, whereby every tempter aſſayeth to catch our ſoul; for the mind being looſe from care, Satan is ready to ſtep in with his ſuggeſtions, the World preſenteth its allurements, fleſhly deſires riſe up; proud, froward, wanton cogitations ſlip in; ill company doth entice, ill example is regarded, every temptation doth object and impreſs it ſelf with great advantage and force; men in ſuch a caſe being apt to cloſe and comply with temptations even to divert their mind, and entertain

——ſi non
Intendes animum ſtudiis, & rebus honeſtis,
Invidia vel amore vigil torqebere——
Hor. *Ep.* 1. 2.

tertain themselves, to cure their listlesness, to pass their time; committing sin, for want of better occupation. Hence in places, where there is least work, the worst sins do most prevail; and idleness therefore was by the Prophet reckoned one of the three great sins of *Sodom*, parents of the rest, *Behold* (saith *Ezekiel*) *this was the iniquity of thy Sister Sodom; pride, fulness of bread, and abundance of idleness was in her:* Hence it seldom doth happen in any way of life, that a sluggard and a rakel do not go together, or that he who is idle is not also dissolute. Ezek. 16. 49.

9. Particularly industry doth prevent the sins of vain curiosity, pragmaticalness, troublesome impertinency, and the like pests of common life; into which persons not diligently following their own business, will assuredly fall. *We hear* (saith St. *Paul* to the *Thessalonians*) *that there are some, who walk among you disorderly, working not at all, but are busie-bodies;* 'tis no wonder, if 2 Thess. 3. 11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, Working nothing, but over-working.

they did *not work at all*, that they should *walk disorderly*; or that quite neglecting their own concerns, they should περιεργάζεσθαι, *over-work*, or be too busie in matters not belonging to them, intruding themselves into the affairs of their neighbours; for there is a natural connexion between these things; since every man must be thinking, must be doing, must be saying somewhat, to spend his leisure, to uphold conversation, to please himself and gratifie others, to appear some-body among his companions; to avoid the shame of being quite out of employment; wherefore not having the heart to mind his own affairs, he will take the boldness to meddle with the concerns of other men; If he cannot have the substance, he will set up an Idol of business, and seem very active in his impertinency. In order thereto being curiously inquisitive, and prying into the discourse, actions and affairs of all men. This men are apt to doe in their own defence;

fence; and beſides, idleneſs doth put men into a looſe, gariſh, wanton humour, diſpoſing them without heed or regard to meddle with any thing, to prattle at any rate. In fine, whoever hath no work at home, will be gadding to ſeek entertainments abroad, like thoſe goſſips of whom St. *Paul* ſaith, *They learn to be idle, wandring about from houſe to houſe; and not onely idle, but tatlers alſo, and buſie bodies, ſpeaking things, which they ought not.* 1 Tim. 5. 3. If indeed we conſider all the frivolous and petulant diſcourſe, the impertinent chattings, the raſh cenſures, the ſpiteful detractions which are ſo rife in the world, and ſo much poiſon all converſation, we ſhall find the main root of them to be a want of induſtry in men, or of diligent attendance on their own matters; which would ſo much take up their ſpirit and time, that they would have little heart or leaſure to ſearch into or comment upon other mens actions and concerns.

10. Let us consider that industry is needful in every condition and station, in every calling and way of life, in all relations, for our good behaviour, and right discharge of our duty in them. Without it we cannot in any state act decently, or usefully, either to the benefit and satisfaction of others, or to our own advantage and comfort.

Are we rich? then is industry requisite for keeping and securing our wealth, for managing it wisely, for employing it to its proper uses, and best advantages; (in the service of God, in beneficence to our neighbour, in advancing publick good) so that we may render a good accompt to him, who hath entrusted us with the stewardship thereof: Industry is very needful to guard us from the temptations and mischiefs to which wealth doth expose us, that it do not prove a treacherous snare, an unwieldy burthen, a destructive poison and plague to us, throwing us into pride and vanity,

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into luxury, into ſtupidity, into diſtracting ſolicitude, into a baſe worldly and earthly temper of heart, into a profane oblivion of God, and of our own ſouls.

Are we in conſpicuous rank of dignity, or in honour and repute among men? then is induſtry requiſite to keep us faſt in that ſtate, to hold us from tumbling from that pinnacle down into extreme diſgrace; for then all eyes are upon us, ſtrictly obſerving what we doe, and ready to paſs cenſure on our actions; ſo that great diligence is neceſſary to approve our ſelves, and ſhun obloquy. Nothing is more brittle than honour, every little thing hitting on it, is able to break it, and therefore without exceeding care we cannot preſerve it; Nothing is more variable or fickle than the opinions of men (wherein honour conſiſteth) it is therefore no eaſie matter to fix, or detain them in the ſame place.

Vitrea fama. Hor.

Eccl. 10. 1.

Honour cannot live without food, or fewel; it muſt be nouriſhed by worthy actions; without a continual ſupply of them, it will decay, languiſh, and pine away: Induſtry therefore is required to keep it; and no leſs is neceſſary to uſe it well, in a due ſubordination to God's honour, and reference to his ſervice; that inſtead of an ornament and convenience, it do not prove a baneful miſchief to us; puffing up our minds with vain conceits and complacencies, inclining us to arrogance and contempt of others, tempting us by aſſuming to our ſelves to rob God of his due glory; to decline which evils great care is requiſite; we muſt have a ſteady balaſt, and we muſt hold the rudder warily, when we carry ſo great ſail.

On the other hand, are we poor, and low in the world; or do we lie under diſgrace? then do we much need induſtry to ſhun extremities of want and ignominy; that we be not ſwallowed up, and overwhelmed

verwhelmed by need or contempt; to ſupport us under our preſſures, to keep up our ſpirits from dejection and diſconſolateneſs; to preſerve us from impious diſcontentedneſs and impatience: Induſtry is the onely remedy of that condition, enabling us to get out of it, retrieving a competence of wealth or credit; or diſpoſing us to bear it handſomely, and with comfort; ſo as not to become forelorn or abject wretches.

It is ſo needful to every condition; and it is ſo for all vocations; for,

Is a man a Governour, or a Superiour in any capacity? then what is he, but a publick ſervant, doomed to continual labour, hired for the wages of reſpect and pomp to wait on his people; in providing for their needs, protecting their ſafety, preſerving their peace and welfare? where is he but on a ſtage, whereon he cannot well act his part, without vigilant attendance to his charge,

charge, and conſtant activity in performing all the functions thereof? He is engaged in great obligations and neceſſities of uſing extreme diligence; both in regard to himſelf, and others. *Homer*'s deſcription of a Prince is a good one; *one who hath much people, and many cares committed to him*;

Ὦ λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμηλε.

He muſt watchfully look to his own ſteps, who is to guide others by his authority, and his example. All his actions require ſpecial conduct, not onely his own credit and intereſt, but the common welfare depending thereon. He muſt heedfully adviſe what to doe, he muſt diligently execute what he reſolveth on. He hath the moſt tickliſh things that can be (the rights and intereſts, the opinions and humours of men) to manage. He hath his own affections to curb and guide, that they be not perverted by any ſiniſter

ſter reſpects, not ſwayed by any unjuſt partiality, not corrupted by flattery or fear. He will find, that to wield power innocently, to brandiſh the ſword of juſtice diſcreetly and worthily, for the maintenance of right, and encouragement of vertue, for the ſuppreſſion of injury, and correction of vice is a matter of no ſmall skill, or ſlight care.

Induſtry is indeed a quality moſt proper for perſons of high rank and dignity, or of great power and authority; who have ſpecial opportunities to employ it in weighty affairs to great advantage; whoſe undertakings being of vaſt moment do need anſwerable efforts to move and guide them: The induſtry of a Mechanick, or a Ruſtick, acting in a low and narrow ſphere can effect no great matter, and therefore it ſelf need not to be great; but the induſtry of a Prince, of a Nobleman, of a Gentleman may have a large and potent influence, ſo as to render a Nation, a County, a Town happy,

happy, prosperous, glorious, flourishing in peace, in plenty, in vertue; it therefore for atchieving such purposes need be, and should be proportionably great; a small power not being able to move a great weight, nor a weak cause to produce a mighty effect. Wherefore *Cicero* recommending *Pompey* for a publick charge, doth reckon these to be the *Imperatoriæ virtutes*, qualities befitting a *Prince* or *General*, wherein he did excell, *labour in businesse, valour in dangers, industry in acting, nimblenesse in performance, counsel in providing.*—And *Alexander* the *Great*, reflecting on his friends degenerating into sloth and luxury, told them, that it was *a most slavish thing to luxuriate, and a most royal thing to labour.*

Labor in negotio, fortitudo in periculis, industria in agendo, celeritas in conficiendo, consilium in providendo, &c. Cic. *pro lege* Manil.

Δυλικώτατόν ἔστι τὸ τρυφᾶν, βασιλικώτατον δὲ τὸ πονεῖν. Plut. *in* Alex. *pag.* 1262.

And for those who move in a lower orb of subjection or service, I need not shew how needful industry

duſtry is for them: who knoweth not that to be a good ſubject, doth exact a careful regard to the commands of ſuperiours, and a painful diligence in obſerving them? that to make a good ſervant fidelity and diligence muſt concur; whereof the firſt doth ſuppoſe the laſt, it being a part of honeſty in a ſervant to be diligent; whence πονηρὲ καὶ ὀκνηρὲ, *O thou wicked and ſlothful ſervant*, were in the *Goſpel* well coupled; and the firſt *epithet* was grounded on the ſecond, he being therefore wicked, becauſe he had been ſlothful. Matt. 25. 26.

Neither can a man be a true friend, or a good neighbour, or any-wiſe a good relative, without induſtry diſpoſing him to undergo pains, in performing good offices, when-ever need doth require, or occaſion invite.

In fine, it is palpable, that there is no calling of any ſort, from the ſceptre to the ſpade, the management whereof with any good ſucceſs,

ceſs, any credit, any ſatisfaction doth not demand much work of the head, or of the hand, or of both.

If wit or wiſedom be the head, if honeſty be the heart, induſtry is the right hand of every vocation; without which the ſhrewdeſt inſight, and the beſt intention can execute nothing.

A ſluggard is qualified for no office, no calling, no ſtation among men; he is a mere no-body; taking up room, peſtering and clogging the World.

11. It alſo may deſerve our conſideration, that it is induſtry, whereto the publick ſtate of the World, and of each Commonweal therein is indebted for its being, in all conveniencies and embelliſhments belonging to life, advanced above rude and ſordid barbariſm; yea whereto mankind doth owe all that good learning, that morality, thoſe improvements of ſoul, which elevate us beyond brutes.

To induſtrious ſtudy is to be aſcribed the invention and perfection of all thoſe arts, whereby humane life is civilized, and the World cultivated with numberleſs accommodations, ornaments and beauties.

All the comely, the ſtately, the pleaſant, and uſeful works, which we do view with delight, or enjoy with comfort, induſtry did contrive them, induſtry did frame them.

Induſtry reared thoſe magnificent Fabricks, and thoſe commodious houſes; it formed thoſe goodly Pictures and Statues; it raiſed thoſe convenient Cauſeways, thoſe Bridges, thoſe Aqueducts; it planted thoſe fine Gardens with various Flowers and Fruits; it cloathed thoſe pleaſant Fields with Corn and Graſs; it built thoſe Ships, whereby we plow the Seas, reaping the Commodities of foreign Regions. It hath ſubjected all Creatures to our Command and Service, enabling us to ſubdue the fierceſt, to catch the wildeſt, to render the gentler

gentler ſort moſt tractable, and uſeful to us. It taught us from the wool of the ſheep, from the hair of the goat, from the labours of the ſilk-worm to weave us cloaths, to keep us warm, to make us fine and gay. It helped us from the inmoſt bowels of the Earth to fetch divers needful tools and utenſils.

It collected mankind into Cities, and compacted them into orderly Societies, and deviſed wholſome Laws, under ſhelter whereof we enjoy ſafety and peace, wealth and plenty, mutual ſuccour and defence, ſweet converſation and beneficial commerce.

Ut varias uſus meditando extunderet artes
Paulatim, &c.
Virg. *Georg. I.*

It by meditation did invent all thoſe ſciences, whereby our minds are inriched and enabled, our manners are refined and poliſhed, our curioſity is ſatisfied, our life is benefited.

What is there, which we admire, or wherein we delight, that pleaſeth our mind, or gratifieth our ſenſe, for

for the which we are not beholden to induſtry?

Doth any Countrey flouriſh in wealth, in grandeur, in proſperity? it muſt be imputed to induſtry, to the induſtry of its Governours ſetling good order, to the induſtry of its People following profitable occupations: ſo did *Cato*, in that notable *Oration* of his in *Salluſt*, tell the *Roman* Senate, that it was not by the force of their Arms, but by the induſtry of their Anceſtors that Commonwealth did ariſe to ſuch a pitch of greatneſs. When ſloth creepeth in, then all things corrupt and decay; then the publick ſtate doth ſink into diſorder, penury, and a diſgraceful condition.

Cato *apud* Sall. *in bello Catil.*

12. Induſtry is commended to us by all ſorts of examples, deſerving our regard and imitation. All nature is a copy thereof, and the whole World a glaſs, wherein we may behold this duty repreſented to us.

We may eaſily obſerve every creature about us inceſſantly working toward the end for which it was deſigned, indefatigably exerciſing the powers, with which it is endewed; diligently obſerving the Laws of its creation. Even Beings void of reaſon, of ſenſe, of life it ſelf do ſuggeſt unto us reſemblances of induſtry; they being ſet in continual action toward the effecting reaſonable purpoſes, conducing to the preſervation of their own beings, or to the furtherance of common good.

The Heavens do roll about with unwearied motion; the Sun and Stars do perpetually dart their influences; the Earth is ever labouring in the birth and nouriſhment of plants; the plants are drawing ſap, and ſprouting out fruits, and ſeeds (to feed us, and propagate themſelves;) the rivers are running, the ſeas are toſſing, the winds are bluſtring to keep the elements ſweet, in which we live.

Solomon

Solomon ſendeth us to *the ant*, and biddeth us to *conſider her ways* (which *provideth her meat in the ſummer, and gathereth her food in the harveſt*) Prov. 6. 6. many ſuch inſtructours we may find in nature; the like induſtrious providence we may obſerve in every living creature; we may ſee this running about, that ſwimming, another flying in purveyance of its food and ſupport.

If we look up higher to rational and intelligent natures, ſtill more noble and appoſite patterns do object themſelves to us.

Here below every field, every ſhop, every ſtreet, the hall, the exchange, the court it ſelf (all full of buſineſs, and fraught with the fruits of induſtry) do mind us how neceſſary induſtry is to us.

If we conſult Hiſtory, we ſhall there find, that the beſt men have been moſt induſtrious; that all great perſons, renowned for heroical goodneſs (the worthy *Patriarchs*, the holy *Prophets*, the bleſſed *Apoſtles*)

ſtles) were for this moſt commendable, that neglecting their private eaſe, they did undertake difficult enterprizes, they did undergo painful labours for the benefit of mankind; they did paſs their days, like Saint
2 Cor. 11. 27. Paul, ἐν κόποις & μόχθοις, *in labours*, and *toilſome pains* for thoſe purpoſes.

Our great example, the life of our Bleſſed Lord himſelf, what was it but one continual excerciſe of labour? his mind did ever ſtand bent in careful attention, ſtudying to
Acts 10. do good; his body was ever moving in wearisome travel to the ſame divine intent.

If we yet ſoar farther in our meditation to the ſuperiour regions, we ſhall there find the bleſſed inhabitants of Heaven, the courtiers and miniſters of God, very buſie and active; They do vigilantly wait on God's Throne, in readineſs to receive and to diſpatch his commands; they are ever on the wing, and fly about like lightning *to do his*

his pleaſure. They are attentive to our needs, and ever ready to protect, to aſſiſt, to relieve us; eſpecially they are diligent guardians and ſuccourers of good men; *officious ſpirits, ſent forth to miniſter for the heirs of ſalvation*; ſo even the ſeat of perfect reſt is no place of idleneſs.

Ζῷ δὲ θρόνῳ πυρόεντι παρεστᾶσιν πολύμοχθοι Ἄγγελοι. Orph.

Pſ. 103. 21, 22. Pſal. 34. 8, 91. 11. Heb. 1. 14.

Yea God himſelf, although immoveably and infinitely happy, is yet immenſly careful, and everlaſtingly buſie; He reſted once from that great work of creation, but yet *my Father* (ſaith our Lord) *worketh ſtill*; and he never will reſt from his works of providence, and of grace. His eyes continue watchful over the World, and his hands ſtretched out in upholding it. He hath a ſingular regard to every creature, ſupplying the needs of each, and *ſatisfying the deſires of all.*

Gen. 2. 2. John 5. 27. Pſal. 121. 3. 127. 1. Zech. 4. 10. 2 Chron. 16. 9.

O tu bone omnipotens, qui ſic curas unumquemque noſtrum tanquam ſolum cures, & ſic omnes tanquam ſingulos. Aug. *Conf.* 4. 11.

Pſ. 145. 15,16. (Prov. 5. 21. 15. 3. Pſal. 34. 15. Gen. 31. 49. Jer. 31. 18.)

And ſhall we alone be idle, while all things are ſo buſie? ſhall we keep our hands in our boſome, or ſtretch our ſelves on our beds of lazineſs, while all the World about us is hard at work, in purſuing the deſigns of its creation? ſhall we be wanting to our ſelves, while ſo many things labour for our benefit? ſhall not ſuch a cloud of examples ſtir us to ſome induſtry? not to comply with ſo univerſal a practice, to croſs all the World, to diſagree with every creature, is it not very monſtrous and extravagant?

I ſhould cloſe all this diſcourſe with that, at which in pitching on this ſubject I chiefly did aim, an application exhortatory to our ſelves, urging the practice of this vertue by conſiderations peculiar to us as *Scholars*, and derived from the nature of our calling; but the doing this, requiring a larger diſcourſe, than the time now will allow, I ſhall reſerve to another occaſion; adding onely one conſideration more.

13. Laſtly,

13. Laſtly, If we conſider, we ſhall find the root and ſource of all the inconveniences, the miſchiefs, the wants, of which we are ſo apt to complain, to be our ſloth; and that there is hardly any of them, which commonly we might not eaſily prevent or remove by induſtry: Why is any man a beggar, why contemptible, why ignorant, why vitious, why miſerable? why, but for this one reaſon, becauſe he is ſlothful; becauſe he will not labour to rid himſelf of thoſe evils? What could we want, if we would but take the pains to ſeek it, either by our induſtry, or by our devotion? for where the firſt will not doe, the ſecond cannot fail, to procure any good thing from him, who giveth *to all men liberally*, and hath promiſed to ſupply the defect of our ability by his free bounty; ſo that if we join theſe two induſtries (induſtrious action, and induſtrious prayer) there is nothing in the world ſo good, or ſo great,

Jac. 1. 5.

of which, if we are capable, we may not assuredly become masters: And even for industry it self, especially in the performance of all our duties toward God, let us industriously pray; Even so, *The God of peace, sanctifie us wholly; and make us perfect in every good work to doe his will, working in us that which is well-pleasing in his sight; through our Blessed Saviour Jesus Christ, to whom for ever be all glory and praise.* Amen.

Δέησις ἐνεργουμένη. Jam. 5. 16.
Προσκαρτέρησις. Eph. 6. 18. Rom. 12. 12. Col. 4. 2. 1 Thess. 5. 23. Heb. 13. 20.

OF

OF INDUSTRY IN OUR General Calling, AS CHRISTIANS.

Rom. XII. 11.

Not ſlothful in buſineſs.

Τῇ σπουδῇ μὴ ὀκνηροί. *Solicitudine non pigri.* Vulg.

INduſtry is a very eminent vertue, being an ingredient (or the parent) of all other vertues, of conſtant uſe upon all occaſions, and having influence upon all our affairs.

For it is our nature framed; all our powers of ſoul and body being fitted for it, tending to it, requiring

quiring it for their preſervation and perfection.

We were deſigned for it in our firſt happy ſtate; and upon our lapſe thence were farther doomed to it, as the ſole remedy of our needs and the inconveniences, to which we became expoſed. For,

Without it we cannot well ſuſtain or ſecure our life in the enjoyment of any comfort or convenience; we muſt work to earn our food, our cloathing, our ſhelter; and to ſupply every indigency of accommodations, which our nature doth crave.

To it God hath annexed the beſt, and moſt deſirable rewards; ſucceſs to our undertakings, wealth, honour, wiſedom, vertue, ſalvation; all which as they flow from God's bounty, and depend on his bleſſing; ſo from them they are uſually conveyed to us through our induſtry, as the ordinary chanel and inſtrument of attaining them.

It

It is requiſite to us even for procuring eaſe, and preventing a neceſſity of immoderate labour.

It is in it ſelf ſweet and ſatisfactory; as freeing our mind from diſtraction, and wrecking irreſolution; as feeding us with good hope, and yielding a fore-taſte of its good fruits.

It furniſheth us with courage to attempt, and reſolution to atchieve things needful, worthy of us, and profitable to us.

It is attended with a good conſcience, and chearful reflexions, of having well ſpent our time, and employed our talents to good advantage.

It ſweetneth our enjoyments, and ſeaſoneth our attainments with a delightful reliſh.

It is the guard of innocence, and barreth out temptations to vice, to wantonneſs, to vain curioſity and pragmaticalneſs.

It argueth an ingenuous and generous diſpoſition of ſoul; aſpiring to

to worthy things, and purſuing them in the faireſt way; diſdaining to enjoy the common benefits, or the fruits of other mens labour without deſerving them from the World, and requiting it for them.

It is neceſſary for every condition and ſtation, for every calling, for every relation; no man without it being able to deport himſelf well in any ſtate, to manage any buſineſs, to diſcharge any ſort of duty.

To it the World is indebted for all the culture, which advanceth it above rude and ſordid barbariſm; for whatever in common life is ſtately, or comely, or uſeful, induſtry hath contrived it, induſtry hath compoſed and framed it.

It is recommended to us by all ſorts of patterns conſiderable; for all nature is continually buſie and active in tendency toward its proper deſigns; Heaven and Earth do work in unceſſant motion; Every living Creature is employed in progging for its ſuſtenance; The bleſſed Spirits

Spirits are always on the wing in diſpatching the commands of God, and miniſtring ſuccour to us; God himſelf is ever watchful, and ever buſie in preſerving the World, and providing for the needs of every creature.

The lives of our *Bleſſed Saviour*, of all the *Patriarchs*, the *Prophets*, the *Apoſtles*, the *Saints* in this reſpect have been more exemplary; no vertue being more conſpicuous in their practice than induſtry in performing the hard duties, and painful tasks impoſed on them for the ſervice of God, and the benefit of mankind.

Such is the vertue upon which I have formerly diſcourſed in general and at large, but ſhall now more ſpecially conſider, according to St. *Paul*'s preſcription, in reference to its moſt proper matter, *buſineſs*, explaining and preſſing it accordingly.

Be not *ſlothful in buſineſs* (that is in diſcharge of it) or *to buſineſs* (that

(that is to undertake it) this is the rule; the nature and needfulneſs whereof we ſhall declare.

By σπουδὴ (*buſineſs*) we may underſtand any object of our care and endeavours which doth require them, and may deſerve them; which by reaſon of its difficulty cannot well be accompliſhed or attained without them; and which is productive of ſome fruit or recompence anſwerable to them; the which hath *operæ cauſam*, a need of labour, and *operæ pretium*, ſome effect worth our pains, if it be not ſuch it is not a due matter of vertuous and laudable induſtry.

There are many things, about which men with great earneſtneſs employ themſelves, called buſineſs, but not deſerving that name; there are divers ſpurious kinds of induſtry, which may not pretend to commendation, but rather do merit blame; according to that of Saint *Chryſoſtome*, *Labour which hath no profit, cannot obtain any praiſe.*

Πόνος οὐδὲν κέρδος ἔχων, ἐγκωμίου παντὸς ἀπεστέρηται. Chryſoſt. *Tom.* 5. *Orat.* 64.

There

There is a κενοσπουδία, a vain industry, and a κακοσπουδία, a naughty industry, both agreeing with genuine vertuous industry in the act, as implying careful and painful activity, but discording from it in object and design; and consequently in worth, and moral esteem.

Aliud agere, to be impertinently busie, doing that which conduceth to no good purpose, is in some respect worse than to doe nothing, or to forbear all action; for 'tis a positive abuse of our faculties, and trifling with God's gifts; 'tis a throwing away labour and care, things valuable in themselves; 'tis often a running out of the way, which is worse than standing still; 'tis a debasing our reason, and declining from our manhood, nothing being more foolish or childish, than to be solicitous and serious about trifles; for who are

Ἄλλῳ γὰρ οὐδενὶ φιλοπόνου τὸ κενόσπουδον ὁρίζομεν ἐν τοῖς ἔργοις ὄντα πολλάκις, ἢ τῷ τὸ μὲν εἰς ἀνωφελῆ πονεῖν καὶ ἀδιαφόρως, τὸ δὲ ἕνεκά τοῦ τῶν συμφερόντων καὶ λυσιτελῶν. Plut. *de commun. not. p.* 1949.

Σπουδάζειν καὶ πονεῖν παιδιᾶς χάριν ἠλίθιον φαίνεται καὶ λίαν παιδηκόν. Arist. *Eth.* 10. 6.

Ἡ ἐπὶ μικροῖς σπουδὴ μέμψιν φέρει. Plut. *ibid.*

Vid. de glor. Ath. *p.* 621.

more

Οἱ σπουδάζοντες ἐν τοῖς γελοίοις, ἐν τοῖς σπουδαίοις ἔσονται καταγέλαστοι. Cat. Maj. *apud* Plut. *in Apoph.*

more busie and active than children, who are fuller of thoughts and designs, or more eager in prosecution of them than they? but all is about ridiculous toys, the shadows of business, suggested to them by apish curiosity, and imitation. Of such industry we may understand that of

Eccles. 10. 15. the *Preacher*, *The labour of the foolish wearieth every one of them*; for that a man soon will be weary of that labour, which yieldeth no profit, or beneficial return.

But there is another industry worse than that, when men are very busie in devising and compassing mischiefs; an industry, whereof the Devil affordeth a great instance; for

Luk. 22. 31. the cursed Fiend is very diligent, ever watching for occasions to supplant

2 Cor. 2. 11. us, ever plotting *methods* and means to doe harm, ever driving on his mischievous designs with unwearied activity;

Job 1. 7. *going to and fro in the earth*; *running about as a roaring Lion* looking

1 Pet. 5. 8. for prey, and *seeking whom he may devour*.

And

And his wicked brood are commonly like him, being *workers of iniquity*, οἱ πονηροὶ, *painful men*, οἱ πολυπράγμονες, men that will doe all things; who will ſpare no pains, nor leave any ſtone unturned, for ſatisfying their luſts, and accompliſhing their bad deſigns. Ἐργάται τῆς ἀδικίας. Luk. 13. 27. Pſal. 6. 8.

So indeed it is, that as no great good, ſo neither can any great miſchief be effected without much pains; and if we conſider either the characters or the practices of thoſe who have been famous miſchief-doers, the peſts of mankind, and diſturbers of the World, we ſhall find them to have been no ſluggards. *Catiline*, *Marius*, *Stilico*, *Cæſar*, &c.

Theſe two ſorts of vain and bad induſtry the Prophet *Iſay* ſeemeth to deſcribe in thoſe words, *They hatch cockatrice eggs, and weave the ſpiders web*; of which expreſſions one may denote miſchievous, the other frivolous diligence, in contrivance or execution of naughty or vain deſigns; and to them both Iſa. 59. 5.

that of the Prophet *Hoſea* may be referred, *They have ſowed the wind, and they ſhall reap the whirlwind*; guilt, remorſe and puniſhment being the conſequences of both. And of them both common experience doth afford very frequent and obvious inſtances, a great part of humane life being taken up with them. For,

Hoſ. 8. 7. Eccluſ. 34. 2. Prov. 22. 8. Hoſ. 10. 13.

How aſſiduouſly intent and eager may we obſerve men to be at ſports? how ſoon will they riſe to go forth to them? with what conſtancy and patience will they toil in them all the day? how indefatigable are they in riding and running about after a dog or a hawk, to catch a poor beaſt, or ſilly bird?

How long will men ſit poring on their games, diſpenſing with their food and ſleep for it?

Συνείρουσι δὲ οἱ φιλόκυνοι νύκτας ἡμέρας ἄσιτοι καὶ ἄποτοι, καὶ ἡδονῆς ἡδονὴ πείθουσι. Lib. *Orat.* 31.

How long and ſerious attention will men yield to a wanton play, how many hours will they contentedly

tentedly sit thereat? What study will men employ on jests, and impertinent wit? how earnest will they be to satisfie their vain curiosity?

How in such cases do men forget what they are doing, that sport should be sport, not work; to divert and relax us, not to employ and busie us; to take off our minds a little, not wholly to take them up; not to exhaust or tire our spirits, but to refresh and chear them, that they may become more fit for grave and serious occupations?

Τῷ δ' ὄντι παίζοντα δεῖ παίζειν. Plut.

How painful will others be *in hewing them out cisterns, broken cisterns, that will hold no water*; that is, in immoderate pursuit of worldly designs? how studiously will they plod, how restlessly will they trudge, what carking and drudgery will they endure in driving on projects of ambition and avarice? what will not they gladly doe or suffer to get a little preferment, or a little profit; it was a common practice of old,

Jer. 2. 13.

and ſure the World is not greatly mended ſince the *Pſalmiſt* did thus
Pſal. 39. 6. reflect, *Surely every man walketh in a vain ſhew, ſurely they are diſquieted in vain, He heapeth up riches, and cannot tell who ſhall gather them.*

How many vigilant, and ſtout purſuers are there of ſenſuality, and riotous exceſs; ſuch as thoſe of whom the Prophet ſpeaketh, *Woe*
Iſa. 5. 11. *unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue until night, till wine inflame them?*

How buſie (O ſhame, O miſery! how fiercely buſie) are ſome in accompliſhing deſigns of malice and revenge? how intent are ſome to over-reach, to circumvent, to ſupplant their neighbour? how ſore pains will ſome take to ſeduce, cor-
Ἐννοήσωμεν ὁ διάβολος ἐπέταξε, πῶς δεῖπνον, πῶς ἐμέμοχθε. &c. Chryſ. ἀνδρ. 26. rupt, or debauch others? how active will ſome be in ſowing ſtrifes, in raiſing factions, in fomenting diſorders in the World? how many induſtrious ſlaves hath the Devil, who will ſpare no pains about any kind

of work, which he putteth them to? how many like those of whom the *Wise-man* saith, *their feet run to evil*, and are *swift in running to mischief*; *they sleep not except they have done mischief, and their sleep is taken away, unless they cause some to fall.* Prov. 6. 8. 1. 16.

Now with all these Labourers we may well expostulate in the words of the Prophet; *Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?* Isa. 55. 2.

Such labours are unworthy of men, much less do they beseem Christians.

It becometh us not as rational Creatures to employ the excellent gifts of our nature, and noble faculties of our high-born soul, the forces of our mind, the advantages of our fortune, our pretious time, our very care and labour vainly or unprofitably, upon any thing base or mean; being that our reason is capable of atchieving great and worthy things, we much debase it by

ſtooping to regard toys, we do extremely abuſe it by working miſchief.

Much more doth it misbecome us as Chriſtians (that is perſons devoted to ſo a high a calling, who have ſo worthy employments aſ-
Epheſ. 1. 18. ſigned to us, ſo glorious hopes, ſo rich encouragements propoſed to us for our work) to ſpend our thoughts and endeavours on things impertinent to our great deſign, or mainly thwarting it.

The proper matter and object of our induſtry (thoſe falſe ones being excluded) is true buſineſs; or that which is incumbent on a man to doe, either in way of duty, being required by God; or by dictate of reaſon, as conducing to ſome good purpoſe; ſo that in effect it will turn to accompt, and finally in advantageous return will pay him for his labour of mind or body; that
Eccles. 9. 10. which the *Wiſe-man* did intend, when he adviſed, *Whatever thy hand findeth to doe, doe it with all thy might*;

might; whatever thy hand findeth, that is, whatever by divine appointment (by the command or providence of God) or which upon rational deliberation, doth occur as matter of our action; comprizing every good purpoſe and reaſonable undertaking incident to us.

But our buſineſs, according to the holy *Apoſtle*'s intent, may be ſuppoſed eſpecially to be the work of our calling; to which each man hath a peculiar obligation; and which therefore is moſt properly his buſineſs, or ἡ ἐργασία emphatically, the *buſineſs* alloted to him.

Now this buſineſs, our calling, is double; our general calling, which is common to us all as Chriſtians; and our particular calling, which peculiarly belongeth to us, as placed in a certain ſtation, either in the Church or State. In both which vocations that we are much obliged and concerned to be induſtrious, ſhall be now my buſineſs to declare.

Ἡ ἄνω κλῆσις. Phil. 3. 14. Κλῆσις ἐπουρανίου. Heb. 3. 1. Ἁγία κλῆσις. 1 Tim. 1. 9. (Eph. 1. 18. 2 Theſ. 1. 11.)

I. As to our general calling, (that *ſublime*, that *heavenly*, that *holy* vocation) in which by divine grace, according to the Evagelical Diſpenſation, we are engaged, that neceſſarily requireth, and moſt highly deſerveth from us a great meaſure of induſtry; the nature and deſign of it requireth, the fruit and reſult of it deſerveth our utmoſt diligence; all ſloth is inconſiſtent with diſcharging the duties, with enjoying the hopes, with obtaining the benefits thereof. For,

It is a ſtate of continual work, and is expreſſed in terms importing abundant, inceſſant, intenſe care and pain; for to be indeed Chriſtians,

Phil. 2 12. *We muſt work out our ſalvation with*
Rom. 2. 7. *fear and trembling*; We muſt *by patient continuance in well-doing ſeek for glory and honour, and immortality.*
Col. 1. 10. We muſt *walk worthy of the Lord to all well-pleaſing, being fruitful in*
1 Tim. 6. 18. *every good work*; We muſt *be rich in*
Phil. 1. 11. *good works*, and *filled with the fruits*

of

of righteouſneſs, which are by Jeſus Chriſt to the praiſe and glory of God; We are God's workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. (1 Joh. 1. 5, 8, 16. Jam. 3. 17.) Eph. 2. 10.

We have a ſoul to ſave, and *are appointed* εἰς περιποίησιν σωτηρίας, *to make an acquiſt of ſalvation.* 1 Theſſ. 5. 9.

We have a mind to improve with vertue and wiſedom, qualifying us for entrance into Heaven, for enjoyment of God's favour, for converſation with Angels.

As Chriſtians we are aſſumed to be ſervants of God, and re-admitted into his family, from which for our diſloyalty we had been diſcarded; ſo that as he was our natural Lord, ſo he is now ſuch alſo by ſpecial grace; who did make us, who doth maintain us, under whoſe protection, and at whoſe diſpoſal we ſubſiſt; whence we are obliged to be faithfully diligent in his ſervice; We muſt conſtantly wait upon him in 1 Theſſ. 1. 9. Rom. 7. 6. 6. 22. Eph. 2. 19.

in devotional addreſſes; we muſt carefully ſtudy to know his pleaſure; we muſt endeavour exactly to perform his will, and obey his commands; we muſt ſtrive to advance his glory, to promote his intereſt, to improve all talents and advantages committed to us for thoſe purpoſes; we muſt (as St. *Paul* expreſſeth it) *always abound in the work of the Lord.*

Eph. 5. 10. Rom. 12. 2. Luke 11. 28. Matt. 25. 27. 1 Cor. 15. 58.

We muſt alſo look upon ourſelves as ſervants of Chriſt our Redeemer; who by his bloud hath purchaſed us to himſelf, that we might be *zealous of good works*; performing a ſervice to him, which conſiſteth in a faithful diſcharge of manifold duties; and in purſuance of all vertue; with moſt intent application of mind, with expedite promptitude, with accurate circumſpection; *giving all diligence* (as St. *Peter* ſpeaketh) in *adding* one vertue to another; *being ready* (as St. *Paul* ſaith) *to every good work*; and *ſeeing that we walk circumſpectly*, or

Col. 3. 25. Eph. 6. 7. 1 Cor. 7. 23. 6. 20. Tit. 2. 14.

2 Pet. 1. 5. Σπεύδω πᾶσαν παρεισφέροντες. Tit. 3. 1. Βλέπετε πῶς ἀκριβῶς—— Eph. 5. 15.

or behave our ſelves exactly according to the rules of duty in all our converſation.

This ſervice requireth of us aſſiduous attendance on works of piety and devotion; that we do *inceſſantly watch to prayers*, that we *always give thanks*, that we *continually do offer up the ſacrifice of praiſe to God*. Col. 4. 2. Eph. 6. 18. Rom. 12. 12. 1 Theſſ. 5. 17. Luke 18. 1. 1 Theſſ. 5. 18. Eph. 5. 20. Col. 3. 17. Heb. 13. 15.

It demandeth from us a continual *labour of charity*; that we *ſerve one another in love*; that we ſhould as *we have opportunity work good to all men*; that we ſhould *always purſue good toward one another, and toward all men*. 1 Theſſ. 1. 3. Κόπος ἀγάπης. Gal. 5. 13. Δουλεύοντες. Gal. 6. 10. Ἐργαζώμεθα. 1 Theſſ. 5. 15.

It obligeth us *with all our powers, to purſue peace with all men*, (which conſidering our natural peeviſhneſs, pride, and perverſeneſs is often no eaſie task) and that we do σπουδάζειν, *ſtudiouſly endeavour to keep the unity of the ſpirit in the bond of peace*. Rom. 12. 18 Εἰ δυνατόν. Heb. 12. 14. 2 Tim. 2. 22. Eph. 4. 3.

It

It chargeth on us contentedly and patiently to undergo whatever God doth promiſe of burthen or ſufferance, ſo that *patience have its perfect work*; and it is a crabbed work, to bend our ſtiff inclinations, to quell our refractory paſſions, to make our ſturdy humour buckle thereto.

Jam. 1. 4.

It doth exact that we ſhould govern and regulate according to very ſtrict and ſevere Laws all the faculties of our ſoul, all the members of our body, all internal motions, and all external actions proceeding from us; that we ſhould check our inclinations, curb our appetites, and compoſe our paſſions; that we ſhould guard our hearts from vain thoughts and bad deſires; that we ſhould bridle our tongues from evil and from idle diſcourſes; that we ſhould order our ſteps in the ſtreight way of righteouſneſs, not deflecting to the right hand or to the left.

In

In the diſcharge of this ſervice how many rough difficulties are there to be ſurmounted, how many great obſtacles to be removed, how many ſtout oppoſitions to be encountred, how many potent enemies to be vanquiſhed, how many ſore hardſhips, croſſes and tribulations to be endured?

How ſhrewd a task muſt we find it to circumciſe our hearts, to mortifie our earthly members, to crucifie our fleſh with its affections and luſts, to pull out our right eyes, and cut off our right hands, to renounce our worldly intereſts, to hate our neareſt relations, to take up, and bear our croſs; whenever conſcience or duty ſhall call us thereto?

Our calling therefore doth require great induſtry; and the buſineſs of it conſequently is well repreſented by thoſe performances, which demand the greateſt intention, and laborious activity: It is ſtyled *exercise* (agnoſtick and aſcetick exercise) γυμνάζε σεαυτὸν πρὸς εὐσέβειαν, γύμναζε σεαυτόν. 1 Tim. 4. 7.

Exer-

Excercise thy self to godliness; and,
Ἐν τούτῳ ἀσκῶ. Acts 24. 16. Heb. 12. 11. *ὃν τούτῳ αὐτὸς ἀσκῶ, Herein I exercise my self, to have always a conscience void of offence toward God and toward men*;) *wrestling* (ἡμῖν ἡ πάλη, *Our wrestling is not* (onely) *against flesh and blood, but against principalities and powers*;) *running a race* (*Let us run with patience the race that is set before us*; *So run that ye may obtain*; *I press toward the mark for the prize of the high calling.*) *A warfare, a combating* (*War a good warfare, holding faith and a good conscience*; *fight the good fight*; *thou therefore endure hardship as a good souldier of Jesus Christ*; *Every man that striveth for the mastery is temperate in all things*;) offering *violence*; (*The Kingdom of Heaven suffereth violence*; *and the violent take it by force*;) *watching*, (*Let us not sleep as do others, but let us watch and be sober*; *Watch ye, stand fast in the faith, quit you like men, be strong*; *watch and pray, that ye enter not into temptation.*)

Eph. 6. 12. 2 Cor. 9. 25. Heb. 12. 1 1 Cor. 9. 24. Phil. 3. 14. 2 Tim. 4. 7. 1 Tim. 1. 18. 6. 12. 2 Tim. 4. 7. 2. 3. 1 Co.. 9. 25. Mat. 11. 12 1 Thess. 5. 6. 1 Cor. 16. 13. Matt. 26. 41. 24. 42. Luke 12. 37. 1 Pet. 5. 8. Apoc. 3. 2. 16. 15.

Hence

Hence the Precepts importing the general tenour of Chriſtian practice are uſually couched in terms implying great ſedulity and contention of ſoul; Ἀγωνίζεσθε, *Strive to enter in at the ſtrait gate*; Luke 13. Σπουδάζωμεν. *Let us labour therefore to enter into that reſt*; Heb. 4. 11. Ἐργάζεσθε. *Labour not for the meat that periſheth, but for that meat which endureth to everlaſting life.* John 6. 27. Σπουδάσατε. *Give diligence to make your calling and election ſure*; 2 Pet. 1. 10. 1 Pet. 1. 13. *Gird up the loins of your minds*; Luke 12. 35. *be ſober and hope to the end*; Eph. 6. 14. *Wherefore, brethren, ſeeing that ye look for ſuch things, be diligent, that ye may be found of him in peace, without ſpot, and blameleſs.* 2 Pet. 3. 14.

Such is the work of our general calling, and ſo much induſtry it challengeth from us; with great reaſon indeed, for that ſuch work is needful to our happineſs, and that our labour will certainly be rewarded therewith.

The work indeed of it ſelf is moſt worthy to employ us; doth moſt become us, doth much adorn

us,

us, doth best befit our divine extraction and large capacity; is the noblest, the handsomest, the sweetest employment that could take us up; but we have also the greatest inducements and encouragements possible for our industry therein.

John 4. 36.

There are by the divine bounty and mercy wages assigned abundantly correspondent to our work, yea infinitely surpassing it; there is μισθὸς πολὺς, *a great* (or a manifold) *hire* for our slender and simple performances; there are several noble prizes highly worth our striving for with our utmost strength and contention of soul.

Matt. 5. 12.

In recompence thereof we shall assuredly gain even here in this transitory state the special favour and love of God, with his constant protection and care for our good; his faithful direction, and friendly assistence to guide us, and uphold us in all our ways, to bless and prosper our undertakings, to supply us in our needs, and comfort us in our distres-

Rom. 14. 18. *He that in these things serveth Christ is acceptable to God and approved of men.*

diſtreſſes; ſo that we ſhall *lack nothing* that is good, that *no evil ſhall happen to us*, that *all things* ſhall concur and *co-operate for our benefit*. Pſal. 34. 9. 84. 11. 33. 19. 37. 3, 19. Pſal. 91. 10.— Prov. 12. 21. Rom. 8. 38.

We ſhall thereby taſte the ſatisfactions of a calm mind, and a ſound conſcience, quickened by the conſolations of the divine ſpirit; *the peace of God ruling in our hearts, which paſſeth all underſtanding*. Col. 3. 15. Phil. 4. 7.

We ſhall afterward, when this moment is paſſed over, and our ſhort day's work diſpatched, receive from God's bountiful hand an unconceivable affluence of good things, an eternal permanence of life; undiſturbed reſt, *indefectible wealth*, ineffable joy, incorruptible glory, *a kingdom unſhakable*. Jam. 1. 12. 1 Pet. 5. 4. 1 Cor. 9. 25.

He (ſaith our *Lord*) *that reapeth, receiveth wages, and gathereth fruit unto life everlaſting*. John 4. 30.

To them (ſaith St. *Paul*) *who by patient continuance in well-doing ſeek for glory, and honour, and immortality, God in recompence will beſtow eternal life*. And, Ἀποδώσει— Rom. 2. 6.—

2 Tim. 4. 8. *I have* (saith that blessed Labourer of himself) *fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.*

What more effectual spur or incentive can there be to industry in this business, than to consider that which St. *Paul* doth so often inculcate; *Knowing that whatsoever good thing any man doeth, the same* (a recompence for the same) *he shall receive of the Lord*; and *knowing that* (in consideration of our service done to the Lord) *of the Lord we shall receive the reward of the inheritance?*

2 Cor. 5. 10.

Col. 3. 24.

What exhortation can be more firmly grounded or strongly backed, than is that of the *Apostle, Therefore, my brethren, be ye stedfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know, that your labour is not in vain in the Lord?*

1 Cor. 15. 58.

May it not also much incourage us to industry to be assured, that not onely the kind of our work, but the

the degree of our labour shall be considered and requited, in just proportion; so that the harder we work, the higher we shall be rewarded; for *to each one* (saith our *Lord*) *the Son of man shall render a reward*, κατὰ τὸ ἔργον αὐτοῦ, *according to his performance*; *Every one* (saith St. *Paul*) *shall receive* ἴδιον, μισθὸν κατὰν τὸν ἴδιον κόπον, *his proper reward, according to his proper work*; whence we have reason to observe St. *John*'s advice, *Look to your selves, that ye lose not those things which ye have gained, but that ye receive a full reward.*

Ἀποδώσει ἑκάστῳ. Matt. 16. 27.

1 Cor. 3. 8. Rev. 22. 12. 2. 23. Mat. 25. 21. Luke 19. 12.

Μισθὸν πλήρη ἀπολάβητε. 2 John 8.

To be negligent or slothful in such a case, for want of little care and pains to forfeit such advantages, with a pity, what a folly is it? Were an opportunity presented by a little minding our business, and bestirring our selves to procure a fair estate, or a good preferment, would not he be deemed mad or sottish who should sit still, and forego that his advantage? how much

more wildness is it to be drowsie and sluggish in this case, thereby losing eternal bliss and glory? well therefore might the *Apostle* say, Heb. 2. 3. *How shall we escape, if we neglect so great salvation?* how shall we escape not onely the sin, and guilt of basest ingratitude toward him that gratiously doth offer it, but the imputation of most wretched folly, in being so much wanting to our own interest and welfare?

Is it not a sad thing, a woful shame, to observe what pains men will throw away upon things of small or no concernment to them? yea, what toil and drudgery they will sustain in the service of *Satan*, in pursuit of sin, in the gratification of their vanities and lusts?

What pains will a covetous wretch take in scraping for pelf? how will he rack his mind with carking solicitude to get, to keep, to spare it? how will he tire his spirits with restless travel? how will he pinch his carkase for want of what nature

nature craveth? what infamy and obloquy will he endure for his niggardly parsimony and sordidness?

How much labour will an ambitious fop undergo for preferment, or vain honour? to how many tedious attendances, to how pitiful servilities will he submit? what sore crosses and disappointments will he swallow, what affronts and indignities will he patiently digest, without desisting from his enterprise?

How will a man (as St. *Paul* observed) πάντα ἐγκρατεύεται, endure all painful abstinence and continence in order to the obtaining *a corruptible crown*, a fading garland of bays, a puff of vain applause? 1 Cor. 9. 25.

What diligence will men use to compass the enjoyment of forbidden pleasures; how watchful in catching opportunities, how eager in quest of them will they be; what difficulties will they undertake, what hazards will they incur, what damages and inconveniences will they sustain rather than fail of satisfying their desires?

What akings of head and heart, what pangs of mind and gripes of conscience, what anxieties of regret and fear, will every worker of iniquity undergo? So faithful friends hath this vain and evil world; so diligent servants hath the accursed Lord thereof: so careful and laborious will men be to destroy and damn themselves: O that we could be willing to spend as much care and pains in the service of our God; O that we were as true friends of our selves; O that we could be as industrious for our salvation; that is, in the business of our general calling; which having considered, let us proceed to the other business belonging to us, which is,

Chrys. Ἀνδρ. 18.

II. The business of our particular calling; that in reference whereto St. *Paul* doth prescribe, *Every man, as the Lord hath called him, so let him walk. Let every man abide in the same calling wherein he was called*; let him so abide, as faithfully to prosecute

1 Cor. 7. 17. 20.

ſecute the work, and diſcharge the duty of it; the doing which otherwhere he termeth πράσσειν τὰ ἴδια, *to doe our own buſineſs (working with our hands)* and enjoineth it in oppoſition to thoſe two great peſts of life, ſloth and pragmatical curioſity; or the neglect of our own and medling with other mens affairs. 1 Theſſ. 4. 11. Eph. 4. 28.

This the *Apoſtle* nameth *our calling*, becauſe we are called or appointed thereto by divine providence: for he ſuppoſeth and taketh it for granted, that to each man in this World God hath aſſigned a certain ſtation, unto which peculiar action is ſuited; in which ſtation he biddeth him quietly to abide, till providence fairly doth tranſlate him, and during his abode therein diligently to execute the work thereof. 1 Cor. 7. 22.

Every man is a member of a double body, of the civil Commonwealth and of the Chriſtian-church; in relation to the latter whereof St. *Paul* telleth us (and what he ſaith

by parity of reason may be referred
1 Cor. 12. 8. likewise to the former) that *God hath set the members every one in the body, as it pleaseth him*; and as it is in the natural, so it is in every political and spiritual body, every member hath its proper use and function;
Rom. 12. 4. *All members* (saith St. *Paul*) *have not* πὰν αὐτὰν πρᾶξιν, *the same office*, or the same work and operation; yet every one hath some work; there is no member designed to be idle or useless, conferring no benefit to the
Eph. 4. 16. whole; but *the whole body* (saith the *Apostle*) *fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying it self in love*; each member doth conspire and co-operate to the strength, nourishment, thriving, and welfare of the whole.

Ἕκαστος ὡς ἐμέρισεν Θεὸς 1 Cor. 7. 17. Every man (who continueth a man in his senses, or in any good degree of natural integrity) is by God endowed with competent abilities to dis-

diſcharge ſome function, uſeful to common good, or at leaſt needful to his own ſuſtenance; to every one ſome talent is committed, which in ſubordination to God's ſervice he may improve to the benefit of the World, God's temporal, or of the Church, God's ſpiritual Kingdom.

It is plainly neceſſary, that the greateſt part of men ſhould have a determinate work allotted to them, that they may ſupport their life and get their food without being injurious, offenſive, or burthenſome to others; for their living, they muſt either follow ſome trade, or they muſt ſhark and filch, or they muſt beg, or they muſt ſtarve.

And the reſt are obliged to doe ſomewhat conducible to publick good, that they may deſerve to live: for a drone ſhould not be among the bees; nor hath right to devour the hony: If any man doth pretend, or preſume that he hath nothing to doe but to eat, to ſleep, to play, to laugh; to enjoy his eaſe, his pleaſure,

ſure, his humour, he thereby doth as it were diſclaim a reaſonable title of living among men, and ſharing in the fruits of their induſtry; he, in St. *Paul*'s judgment, ſhould be debarred of food, for *this* (ſaith the Holy *Apoſtle*) *we commanded you, that if any man would not work, neither ſhould he eat.*

2 Theſſ. 3. 10.

Such an one in the body of men, what is he but an unnatural excreſcence, ſucking nutriment from it, without yielding ornament or uſe? what is he but a wen deforming and encombring the body, or a canker infeſting and corrupting it?

As no man (at leaſt with decency, convenience and comfort) can live in the World, without being obliged to divers other men for their help in providing accommodations for him, ſo juſtice and ingenuity (corroborated by divine ſanctions) do require of him, that in commutation he, one way or other, ſhould undertake ſome pains redounding to the benefit of others.

So

So hath the great Author of Order diſtributed the ranks and offices of men in order to mutual benefit and comfort; that one man ſhould plough, another threſh, another grind, another labour at the forge, another knit or weave; another ſail, another trade, another ſupraviſe all theſe, labouring to keep them all in order and peace; that one ſhould work with his hands and feet, another with his head and tongue; all conſpiring to one common end, the welfare of the whole, and the ſupply of what is uſeful to each particular member; Every man ſo reciprocally obliging and being obliged; the Prince being obliged to the Husbandman for his bread, to the Weaver for his cloaths, to the Maſon for his palace, to the Smith for his ſword; thoſe being all obliged to him for his vigilant care in protecting them; for their ſecurity in purſuing the work, and enjoying the fruit of their induſtry.

So

So every man hath a calling, and proper buſineſs; whereto that induſtry is required, I need not much to prove, the thing it ſelf in reaſon and experience being ſo clearly evident; for what buſineſs can be well diſpatched, what ſucceſs can be expected to any undertaking, in what calling can any man thrive without induſtry? what buſineſs is there that will go on of it ſelf, or proceed to any good iſſue, if we do not carefully look to it, ſteadily hold it in its courſe, conſtantly puſh and drive it forward? It is true as in nature, ſo in all affairs, *Nihil movet non motum*, nothing moveth without being moved.

Our own intereſt ſhould move us to be induſtrious in our calling, that we may obtain the good effects, of being ſo in a comfortable and creditable ſubſiſtence; that we may not ſuffer the damages and wants, the diſappointments and diſgraces enſuing on ſloth; but the chief motive ſhould be from piety and

and conscience; for that it is a duty which we owe to God. For God having placed us in our station; he having apportioned to us our task, we being in transaction of our business his servants, we doe owe to him that necessary property of good servants, without which fidelity cannot subsist; for how can he be looked on as a faithful servant, who doth not effectually perform the work charged on him? or diligently execute the orders of his Master? 1 Cor. 4. 2.

St. *Paul* doth injoin servants, that they should *in all things obey their Masters*, with conscientious regard to God, as therein performing service to God, and expecting recompence from him; And of Princes he saith, that they in dispensation of justice, enacting Laws, imposing Taxes, and all political administrations, are *the Ministers of God*, θεοῦ προσκαρτεροῦντες, *attending constantly upon this very thing:* And if these extremes, the highest and lowest of all Col. 5. 22. Eph. 6. 5. 1 Cor. 7. 22, 23. Rom. 13. 6.

all vocations, are services of God; if the highest upon that score be tied to so much diligence, then surely all middle places, upon the same accompt of conscience toward God, do exact no less.

If he that hath one talent, and he that hath ten must both improve them for God's interest, then he that hath two, or three, or more, is obliged to the same duty proportionably.

Every one should consider the World as the family of that great *Pater-familias (of whom the whole family in heaven and earth is named)* and himself as an officer or servant therein, by God's will and designation constituted in that employment, into which providence hath cast him; to confer in his order and way somewhat toward a provision for the maintenance of himself, and of his fellow-servants. Of a superiour officer our *Lord* saith, *Who is that faithful and wise servant, whom his Lord hath made ruler over his*

Eph. 3. 15.

Matt. 24. 45. Luke 12. 42.

his household, to give them their meat in due season; so the greatest men are as stewards, treasurers, controllers, or pourveyers; the rest are inferiour servants, in their proper rank and capacity.

And he that with diligence performeth his respective duty (be it high and honourable, or mean and contemptible in outward appearance) will please God, as keeping good order, and as being useful to his service; so that upon the reckoning God will say to him, *Well done good and faithful servant, thou hast been faithful over a few things*; *I will make thee ruler over many things*; *enter thou into the joy of thy Lord.* But he that doeth otherwise (behaving himself carelessly, or sluggishly in his business) will offend God, as committing disorder, and as being unprofitable?

1 Cor. 14. 33.

Matt. 25. 21.

He committeth disorder according to that of St. *Paul*, *We hear there are some, which walk among you disorderly, not working at all.* His

2 Thess. 3. 11.

sentence

sentence and doom will be, according to our *Lord*, *O thou wicked and slothful servant----Cast the unprofitable servant into utter darkness*; which words are spoken in relation to one, who being a flatterer or sluggard in his calling did not improve the special talent entrusted with him for God's service.

Matt. 25. 26--30.

In fine, if we are conscientiously industrious in our vocation, we shall assuredly find the blessing of God thereon; and that he thereby will convey good success, comfort, competent wealth, a fair reputation, all desirable good unto us; for as all these things are promised to industry, so the promise especially doth belong to that industry, which a man doth exercise in an orderly course of action in his own way; or rather in God's way, wherein divine providence hath set him.

An irregular or impertinent laboriousness, out of a man's calling or sphere; a being diligent in other mens affairs, invading their office,

(as

(as if a Priest will be trading, a Layman preaching) may not claim the benefit of those promises, or the blessings of industry; But a Husbandman who (with conscientious regard to God, and confidence in him) is painful in tilling his ground, may expect a good crop; a Prov. 21. 11. Merchant who (upon the same principle, with the like disposition) earnestly followeth his trade, may hope for safe voyages and good Prov. 10. 4. markets; a Prince carefully minding his affairs may look for peace and prosperity to his countrey; a Scholar studying hard may be well assured of getting knowledge, and finding truth; all who with honest diligence constantly do pursue their business may confidently and chearfully hope to reap the advantages suitable to it from the favourable blessing of God. So that we have all reason to observe the *Apostle*'s precept, *not to be slothful in business.*

I ſhould apply this doctrine to our own caſe, urging its practice by conſiderations peculiar to our vocation; but having already paſſed the bounds of time, I reſerve the doing it to another opportunity.

1 Theſſ. 5. 23. Heb. 13. 20. *Now the God of peace ſanctifie you wholly, and make you perfect in every good work to doe his will; working in you that which is well-pleaſing in his ſight*; through our Bleſſed Saviour *Jeſus Chriſt*; to whom for ever be all glory and praiſe. *Amen.*

OF

OF INDUSTRY IN OUR Particular Calling, AS GENTLEMEN.

Rom. XII. 11.

Not ſlothful in buſineſs.

I Have largely treated upon the duty recommended in this precept, and urged the obſervance of it in general, at a diſtance; I now intend more particularly and cloſely to apply it, in reference to thoſe perſons, who ſeem more eſpecially obliged to it, and whoſe obſerving it may prove of greateſt

conſequence to publick good; the which application may alſo be moſt ſutable and profitable to this audience; thoſe perſons are of two ſorts; the one *Gentlemen*, the other *Scholars*.

I. The *Firſt* place, as civility demandeth, we aſſign to *Gentlemen*; or perſons of eminent rank in the World, well allied, graced with honour, and furniſhed with wealth; the which ſort of perſons I conceive in a high degree obliged to exerciſe induſtry in buſineſs.

This at firſt hearing may ſeem a little paradoxical and ſtrange; for who have leſs buſineſs than Gentlemen, who do need leſs induſtry, than they? He that hath a fair eſtate, and can live on his means, what hath he to doe, what labour or trouble can be exacted of him; what hath he to think on, or trouble his head with, but how to invent recreations and paſtimes to divert himſelf, and ſpend his waſt leiſure pleaſantly?

ly? why ſhould not he be allowed to enjoy himſelf, and the benefits which nature or fortune have freely diſpenſed to him, as he thinketh beſt, without offence? why may he not ſay with the rich man in the *Goſpel, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink and be merry?* Is it not often ſaid by the *Wiſeman*, that there is *nothing better under the ſun, than that a man ſhould make his ſoul to enjoy good* in a chearful and comfortable fruition of his eſtate? According to the paſſable notion and definition, *What is a Gentleman but his pleaſure?*

Luke 12. 19.

Eccles 2. 24. 3. 22. 5. 18. 8. 15.

If this be true, if a Gentleman be nothing elſe but this; then truly he is a ſad piece, the moſt inconſiderable, the moſt deſpicable, the moſt pitiful and wretched Creature in the World: if it is his privilege to doe nothing, it is his privilege to be moſt unhappy; and to be ſo will be his fate, if he live according to it; for he that is of no worth or

uſe, who produceth no beneficial fruit, who performeth no ſervice to God, or to the World, what title can he have to happineſs, what capacity thereof? what reward can he claim, what comfort can he feel? to what temptations is he expoſed, what guilts will he incur?

But in truth it is far otherwiſe; to ſuppoſe that a Gentleman is looſe from buſineſs is a great miſtake; for indeed no man hath more to doe, no man lieth under greater engagements to induſtry than he.

He is deeply obliged to be continually buſie in more ways than other men who have but one ſimple calling or occupation allotted to them; and that upon a triple accompt; in reſpect to God, to the World, and to himſelf.

1. He is firſt obliged to continual employment in reſpect to God.

He out of a grateful regard to divine bounty for the eminency of his

his ſtation, adorned with dignity and repute, for the plentiful accommodations and comforts of his life, for his exemption from thoſe pinching wants, thoſe meaner cares, thoſe ſordid entertainments, and thoſe toilſome drudgeries, to which other men are ſubject, is bound to be more diligent in God's ſervice, employing all the advantages of his ſtate to the glory of his munificent benefactour, to whoſe good providence alone he doth owe them; for *who maketh him to differ* from another? and *what hath he that he did not receive* from God's free bounty? 1 Cor. 4. 7.

In proportion to the bulk of his fortune his heart ſhould be enlarged with a thankful ſenſe of God's goodneſs to him; his mouth ſhould ever be filled with acknowledgment and praiſe, he ſhould always be ready to expreſs his grateful reſentment of ſo great and peculiar obligations.

He ſhould dedicate larger portions of that free leiſure, which God hath

granted to him, in waiting upon God, and conſtant performances of devotion.

He in frequently reflecting on the particular ample favours of God to him ſhould imitate the holy *Pſalmiſt*, tha tilluſtrious pattern of great and fortunate men; ſaying after him, with his ſpirit, and diſpoſition of ſoul; *Thou haſt brought me to great honour, and comforted me on every ſide, therefore will I praiſe thee and thy faithfulneſs, O God.*

Pſal. 71. 21.

Pſal. 30. 7.— *Lord, by thy favour thou haſt made*
Pſal. 31. 8. *my mountain to ſtand ſtrong: Thou*
Pſal. 23. 5. *haſt ſet my feet in a large room: Thou*
prepareſt a table before me;——thou
anointeſt my head with oil, my cup
Pſal. 30. 12. *runneth over;——to the end that my*
glory may ſing praiſe unto thee, and
Pſal. 16. 5. *not be ſilent: The Lord is the portion of mine inheritance, and of my cup; thou maintaineſt my lot; The lines are fallen unto me in pleaſant places, yea I have a goodly heritage;* therefore *I will bleſs the Lord.*

In

In conceiving ſuch meditations his head and his heart ſhould conſtantly be employed; as alſo in contriving ways of declaring and diſcharging real gratitude; asking himſelf, *What ſhall I render unto the Lord for all his benefits?* What ſhall I render to him, not onely as a man for all the gifts of nature, as a Chriſtian for all the bleſſings of grace, but as a Gentleman alſo, for the many advantages of this my condition, beyond ſo many of my brethren, by ſpecial providence indulged to me? Pſal. 116. 12.

He hath all the common duties of piety, of charity, of ſobriety to diſcharge with fidelity; for being a Gentleman doth not exempt him from being a Chriſtian, but rather more ſtrictly doth engage him to be ſuch in a higher degree than others; It is an obligation peculiarly incumbent on him, in return for God's peculiar favours, to pay God all due obedience, and to exerciſe himſelf in all good works; diſobedience being

being a more heinous crime in him than in others, who have not such encouragements to serve God.

His obedience may be inculculated by those arguments which *Joshua* and *Samuel* did use in pressing it on the *Israelites*; *Onely* (said *Samuel*) *fear the Lord and serve him in truth, for consider how great things God hath done for you*; and, *I have given you* (saith God by *Joshua*) *a land for which ye did not labour*; *and cities which ye built not, and ye dwell in them*; *Of the vineyards and olive-yards which ye planted not, do ye eat*; *Now therefore fear the Lord, and serve him in sincerity and in truth.*

1 Sam. 12. 24.

Josh. 24. 13.

His disobedience may be aggravated, as *Nehemiah* did that of the *Israelites*, *they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance*; *so they did eat and were filled, and became fat*; *and delighted themselves in thy great goodness*; *nevertheless*

Neh. 9. 25---
(Isa. 63. 9.
Psal. 106. 6.
Jer. 2. 7.
Ezek. 16. 7---
1 Sam. 15. 17.
2 Sam. 12. 7.
1 King. 16.--) 26, 35.

vertheless they were disobedient and rebelled against thee, and cast thy law behind their backs--- they have not served thee in their kingdom, and in thy great goodness, which thou gavest them; neither turned they from their wicked works.

A Gentleman hath more talents committed to him, and consequently more employment required of him; If a rustick Labourer, or a mechanick Artisan hath one talent, a Gentleman hath ten; He hath innate vigour of spirit, and height of courage fortified by use, he hath accomplishment and refinement of parts by liberal education, he hath the succours of parentage, alliance and friendship; he hath wealth, he hath honour, he hath power and authority, he hath command of time and leisure; he hath so many pretious and useful talents entrusted to him, not to be *wrapped up in a napkin*, or *hidden under ground*; nor to be squandred away in private satisfactions; but *for negotiation*, to be put

Luke 19. 20. Matt. 25. 25. Πραγματεύσασθε. Luke 19. 13. Ἐργάζεσθαι. Matt. 25. 16. Matt. 25. 27. Matt. 25. 14. Παρέδωκε τὰ ὑπάρχοντα αὐτῷ——

put out to uſe, to be improved in the moſt advantageous way to God's ſervice: Every talent doth require a particular care and pains to manage it well.

He particularly is God's Steward, entruſted with God's ſubſtance, for the ſuſtenance and ſupply of God's family; to relieve his fellow-ſervants in their need, upon ſeaſonable occaſions, by hoſpitality, mercy and charitable beneficence; according to
Luke 12. 42. that intimation of our Lord, *Who is that faithful and wiſe ſteward, whom his Lord ſhall make ruler of his houſhold, to give them their portion and meat in due ſeaſon?* and according to thoſe Apoſtolical precepts,
Χάρισμα. 1 Pet. 4. 10. *As every one hath received a gift* (or ſpecial favour) *even ſo miniſter the ſame to one another, as good ſtewards of the manifold grace of God*; and, *Charge the rich in this*
1 Tim. 6. 17.- *world, ---that they do good, that they be rich in good works, ready to diſtribute, willing to communicate.*

And

And he that is obliged to purvey for ſo many, and ſo to abound in good works, how can he want buſineſs? how can he pretend to a *Writ of eaſe?*

Surely that Gentleman is very blind, and very barren of invention, who is to ſeek for work fit for him, or cannot eaſily diſcern many employments belonging to him, of great concern and conſequence.

It is eaſie to prompt and ſhew him many buſineſſes indiſpenſably belonging to him as ſuch.

It is his buſineſs to miniſter relief to his poor neighbours in their wants and diſtreſſes by his wealth. It is his buſineſs to direct and adviſe the ignorant, to comfort the afflicted, to reclaim the wicked, and encourage the good by his wiſedom. It is his buſineſs to protect the weak, to reſcue the oppreſſed, to eaſe thoſe who grone under heavy burthens by his power; to be ſuch a Gentleman and ſo employed as *Job* was; who *did not eat his morſel alone* Job 31. 17.

lone, so that the fatherless did not eat
Job 31. 16, *thereof*; who *did not withhold the*
poor from their desire, or cause the
19. *eyes of the widow to fail*; who *did*
not see any perish for want of clothing,
29. 12. *or any poor without covering*; who
delivered the poor that cried, and the
fatherless, and him that had none to
help him.

1 Pet. 4. 9. It is his business to be hospitable;
Heb. 13. 2. kind and helpful to strangers; fol-
Rom. 12. 13. lowing those noble Gentlemen, *A-*
Gen. 18. 1. 19. 1. *braham* and *Lot*, who were so ready
to invite and entertain strangers with
bountiful courtesie.

It is his business to maintain peace,
and appease dissentions among his
neighbours, interposing his counsel
and authority in order thereto;
whereto he hath that brave Gentle-
Exod. 2. 13. man *Moses* recommended for his
Acts 7. 26. pattern.

It is his business to promote the
welfare and prosperity of his Coun-
trey with his best endeavours, and
by all his interest; in which prac-
(Jud. 5. 9.) tice the sacred History doth pro-
pound

pound divers gallant Gentlemen (*Joseph*, *Moses*, *Samuel*, *Nehemiah*, *Daniel*, *Mordecai*, and all such renowned Patriots) to guide him.

It is his business to govern his family well; to educate his children in piety and vertue; to keep his servants in good order. Josh. 24. 15. Psal. 101.—

It is his business to look to his estate, and to keep it from wasting; that he may sustain the repute of his person and quality with decency; that he may be furnished with ability to doe good, may provide well for his family, may be hospitable, may have wherewith to help his brethren; for if, according to St. *Paul*'s injunction, a man should *work with his own hands, that he may have somewhat to impart to him that needeth*; then must he that hath an estate, be careful to preserve it, for the same good purpose. Μεταδιδόναι. Eph. 4. 28.

It is his business to cultivate his mind with knowledge, with generous dispositions, with all worthy accomplishments befitting his condition,

tion, and qualifying him for honourable action; ſo that he may excell, and bear himſelf above the vulgar level no leſs in real inward worth, than in exteriour garb; that he be not a Gentleman merely in name or ſhew.

Ardua nam res eſt opibus non tradere mores.

It is his buſineſs (and that no ſlight and eaſie buſineſs) to eſchew the vices, to check the paſſions, to withſtand the temptations, to which his condition is liable; taking heed, that his wealth, honour and power do not betray him unto pride, inſolence, or contempt of his poorer brethren; unto injuſtice, or oppreſſion; unto luxury, and riotous exceſs; unto ſloth, ſtupidity, forgetfulneſs of God, and irreligious profaneneſs.

It is a buſineſs eſpecially incumbent on him to be careful of his ways, that they may have good influence on others, who are apt to look upon him as their guide and pattern.

He ſhould labour and ſtudy to be a leader unto vertue, and a notable pro-

promoter thereof; directing and exciting men thereto by his exemplary converſation; encouraging them by his countenance and authority; rewarding the goodneſs of meaner people by his bounty and favour: He ſhould be ſuch a Gentleman as *Noah*, who *preached righteouſneſs* by his words and works before a profane World.

Such particular affairs hath every perſon of quality, credit, wealth and intereſt, allotted to him by God, and laid on him as duties; the which to diſcharge faithfully will enough employ a man, and doth require induſtry, much care, much pains, excluding ſloth and negligence: ſo that it is impoſſible for a ſluggard to be a worthy Gentleman, vertuouſly diſpoſed, a charitable neighbour, a good patriot, a good husband of his eſtate; any thing of that, to which God, by ſetting him in ſuch a ſtation, doth call him.

Thus is a Gentleman obliged to induſtry in reſpect of God, who juſt-

ly doth exact thoſe labours of piety, charity, and all vertue from him. Farther,

2. He hath alſo obligations to mankind, demanding induſtry from him, upon accompts of common humanity, equity and ingenuity. For.

How can he fairly ſubſiſt upon the common induſtry of mankind without bearing a ſhare thereof? how can he well ſatisfie himſelf to dwell ſtately, to feed daintily, to be finely clad, to maintain a pompous retinue merely upon the ſweat and toil of others, without himſelf rendring a compenſation, or making ſome competent returns of care and pain, redounding to the good of his neighbour?

How can he juſtly claim, or reaſonably expect from the World the reſpect agreeable to his rank, if he doth not by worthy performances conduce to the benefit of it? can men be obliged to regard thoſe, from whom they receive no good?

If

If no Gentleman be tyed to ſerve the publick, or to yield help in ſuſtaining the common burthens, and ſupplying the needs of mankind, then is the whole order merely a burthen and an offence to the world; a race of drones, a pack of ciphers in the commonwealth, ſtanding for nothing, deſerving no conſideration or regard: And if any are bound, than all are; for why ſhould the whole burthen lie on ſome, while others are axempted?

It is indeed ſuppoſed, that all are bound thereto, ſeeing that all have recompences publickly allowed to them upon ſuch conſideration; divers reſpects and privileges peculiar to the order, grounded upon this ſuppoſition, that they deſerve ſuch advantages by conferring notable benefit to the publick; the which indeed it were an arrogance to ſeek, and an iniquity to accept for doing nothing.

It is an unſufferable pride for any man to pretend or conceit himſelf

to differ so much from his brethren, that he may be allowed to live in ease and sloth, while the rest of mankind are subject to continual toil and trouble. Moreover,

3. A Gentleman is bound to be industrious for his own sake; it is a duty which he oweth to himself, to his honour, to his interest, to his welfare. He cannot without industry continue like himself, or maintain the honour and repute becoming his quality and state; or secure himself from contempt and disgrace; for to be honourable and slothful are things inconsistent; seeing honour doth not grow, nor can subsist without undertaking worthy designs, constantly pursuing them, and happily atchieving them; it is the fruit and reward of such actions, which are not performed with ease.

External respect, and semblance of honour, for the sake of publick order, may be due to an exteriour rank, or title; but to pay this is not to honour the person, but his title, because

becauſe it is ſuppoſed that men of real worth and uſe do bear it; or leſt by refuſing it to one, the whole order may ſeem diſreſpected; but yet true honour or mental eſteem is not due upon ſuch accompts; nor is it poſſible to render it unto any perſon, who doth not by worthy qualities, and good deeds appear to merit it.

Nor can a Gentleman without induſtry uphold his real intereſts againſt the attempts of envy, of treachery, of flattery, of ſycophantry, of avarice, to which his condition is obnoxious; to preſerve his wealth and eſtate, which are the ſupports of his quality, he muſt endure care and pains; otherwiſe he will by greedy harpyes and crafty lurchers be rifled or cozened of his ſubſtance; it will of it ſelf go to wreck, and be imbezill'd by negligence.

He cannot without induſtry guard his perſonal welfare from manifold inconveniences, moleſtations and miſchiefs; Idleneſs it ſelf will be

very troubleſome and irkſome to him. His time will lie upon his hands, as a peſtring encumbrance. His mind will be inteſted with various diſtractions and diſtempers; vain and ſad thoughts, foul luſts, and unquiet paſſions will ſpring up therein, as weeds in a neglected ſoil, His body will languiſh, and become deſtitute of health, of vigour, of activity, for want of due exerciſe. All the miſchiefs which naturally do ſpring from ſloth and ſtupidity will ſeiſe upon him.

4. Thus upon various accompts a Gentleman is engaged to buſineſs, and concerned to exerciſe induſtry therein; we may add, that indeed the very nature of gentility, or the true notion of a Gentleman doth imply ſo much.

For what, I pray, Is a Gentleman, what properties hath he, what, qualities are characteriſtical or peculiar to him, whereby he is diſtinguiſhed from others, and raiſed above the vulgar; are they not eſpecially

cially two, *Courage* and *Courteſie*; which he that wanteth is not otherwiſe than equivocally a Gentleman, as an Image or a Carkaſe is a Man; without which gentility in a conſpicuous degree is no more than a vain ſhew or an empty name: And theſe plainly do involve induſtry, do exclude ſlothfulneſs; for *Courage* doth prompt boldly to undertake, and reſolutely to diſpatch great enterpriſes, and employments of difficulty; It is not ſeen in a flaunting garb, or ſtrutting deportment; not in hectorly, ruffian-like ſwaggering or huffing; not in high looks, or big words; but in ſtout and gallant deeds, employing vigour of mind and heart to atchieve them; how can a man otherwiſe approve himſelf for courageous, than by ſignalizing himſelf in ſuch a way?

And for *Courteſie*, how otherwiſe can it be well diſplayed, than in ſedulous activity for the good of men? It ſurely doth not conſiſt in modiſh forms of addreſs or comple-

mental expreſſions, or hollow profeſſions (commonly void of meaning, or of ſincerity;) but in real performances of beneficence, when occaſion doth invite, and in waiting for opportunities to doe good; the which practice is accompanied with ſome care and pain, adding a price to it; for an eaſie courteſie is therefore ſmall becauſe eaſie, and may be deemed to proceed rather from ordinary humanity, than from gentile diſpoſition; ſo that in fine he alone doth appear truely a Gentleman, who hath the heart to undergo hard tasks for publick good, and willingly taketh pains to oblige his neighbours and friends.

5. The work indeed of Gentlemen is not ſo groſs, but it may be as ſmart and painful as any other. For all hard work is not manual; there are other inſtruments of action beſide the plow, the ſpade, the hammer, the ſhuttle; nor doth every work produce ſweat, and viſible tiring of body; the head may work

work hard in contrivance of good deſigns, the tongue may be very active in diſpenſing advice, perſuaſion, comfort, and edification in vertue; A man may beſtir himſelf in *going about to doe good*; theſe are works employing the cleanly induſtry of a Gentleman.

6. In ſuch works it was, that the trueſt and greateſt pattern of gentility that ever was did employ himſelf: Who was that? Even our Lord himſelf; for he had no particular trade, or profeſſion; no man can be more looſe from any engagement to the world than he was; no man had leſs need of buſineſs or pains-taking than he; for he had a vaſt eſtate, being *heir of all things*, all the world being at his diſpoſal, yea infinitely more, it being in his power with a word to create whatever he would to ſerve his need, or ſatisfie his pleaſure; Omnipotency being his treaſure and ſupply; He had a retinue of Angels to wait on him, and miniſter to him;

him; whatever sufficiency any man can fansie to himself to dispense with his taking pains, that had he in a far higher degree; Yet did he find work for himself, and continually was employed in performing service to God, and imparting benefits to men; nor was ever industry exercised upon Earth comparable to his.

Isa. 53. 11.

Gentlemen therefore would doe well to make him the pattern of their life, to whose industry they must be beholden for their salvation: in order whereto we recommend them to his grace.

OF

OF INDUSTRY IN OUR Particular Calling, AS SCHOLARS.

Rom. XII. 11.

Not ſlothful in buſineſs.

I Proceed to the other ſort of perſons, whom we did propound, namely,

II. *Scholars*, and that on them particularly great engagements do lie to be induſtrious, is moſt evident, from various conſiderations.

The

The nature and design of this calling doth suppose industry; the matter, and extent of it doth require industry; the worth of it doth highly deserve industry. We are in special gratitude to God, in charity to men, in due regard to our selves bound unto it.

1. First, I say, the nature and design of our calling doth suppose in-
Eccles. 2. 21. dustry: *There is* (saith the divine *Preacher*) *a man, whose labour is in wisedom, in knowledge, and in equity*; Such men are Scholars; so that we are indeed no Scholars, but absurd usurpers of the name, if we are not laborious; for what is a Scholar, but one who retireth his person, and avocateth his mind from other occupations, and worldly entertainments, that he may σχολάζειν, *vacare studiis*, employ his mind and leisure on study and learning, in the search of truth, the quest of knowledge, the improvement of his reason. Wherefore an idle Scholar, a lazy student, a sluggish man of learning is nonsense. What

Ἡ σοφία γεωμετρικῶς ἐν ἐυκαιρίᾳ σχολῆς.

What is learning but a diligent attendance to inſtruction of Maſters, skilled in any knowledge, and conveying their notions to us in word or writing?

What is ſtudy, but an earneſt, ſteady, perſevering application of mind to ſome matter, on which we fix our thoughts, with intent to ſee through it; what in *Solomon*'s language are theſe *Scholaſtick* occupations, but *inclining the ear*, and *applying our heart to underſtanding*? than which commonly there is nothing more laborious, more ſtraining nature, and more tiring our ſpirits; whence it is well compared to the moſt painful exerciſes of body and ſoul. Prov. 2. 2.

The *Wiſe-man* adviſing men to ſeek wiſedom, the which is the proper deſign of our calling, doth intimate that work to be like digging in the mines for ſilver, and like ſearching all about for concealed treaſure; than which there can hardly be any more difficult and painful

painful task, *If* (ſaith he) *thou*
Prov. 2. 4. *ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures, then ſhalt thou underſtand*---- Otherwhere he compareth the ſame work to aſſiduous watching and waiting, like that of a guard or a client, which are the greateſt inſtances of diligence, *Bleſſed* (ſaith he; or wiſedom by
Prov. 8. 34. him ſaith, bleſſed) *is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.*

Wherefore if we will approve our ſelves to be what we are called, and what we pretend to be, if we will avoid being Impoſtours, aſſuming a name not due to us, we muſt not be ſlothful. Farther,

2. The matter and extent of our buſineſs doth require induſtry from us: the matter of it, which is truth and knowledge; the extent, which is very large and comprehenſive, taking in all truth, all knowledge; worthy our ſtudy, and uſeful for the deſigns of it.

Our

Our buſineſs is to find truth; the which (even in matters of high importance) is not eaſily to be diſcovered; being (as a vain of ſilver, encompaſſed with earth, and mixed with droſs) deeply laid in the obſcurity of things, wrapt up in falſe appearances, entangled with objections, and perplexed with debates; being therefore not readily diſcoverable; eſpecially by minds clouded with prejudices, luſts, paſſions, partial affections, appetites of honour and intereſt; whence to deſcry it requireth the moſt curious obſervation, and ſolicitous circumſpection that can be; together with great pains in the preparation and purgation of our minds toward the inquiry of it.

Our buſineſs is to attain knowledge, not concerning obvious and vulgar matters, but about ſublime, abſtruſe, intricate and knotty ſubjects, remote from common obſervation and ſenſe; to get ſure and exact notions about which will try the

the beſt forces of our mind with their utmoſt endeavours; in firmly ſetling principles, in ſtrictly deducing conſequences, in orderly digeſting concluſions, in faithfully retaining what we learn by our contemplation and ſtudy.

And if to get a competent knowledge about a few things, or to be reaſonably skilful in any ſort of learning, be difficult, how much induſtry doth it require to be well ſeen in many, or to have waded through the vaſt compaſs of learning, in no part whereof a Scholar may conveniently or handſomely be ignorant, ſeeing there is ſuch a connexion of things, and dependence of notions, that one part of learning doth confer light to another, that a man can hardly well underſtand any thing without knowing divers other things; that he will be a lame Scholar, who hath not an inſight into many kinds of knowledge, that he can hardly be a good Scholar, who is not a general one.

To

To underſtand ſo many Languages (which are the ſhells of knowledge,) to comprehend ſo many Sciences (full of various theoremes and problemes) to peruſe ſo many Hiſtories (of ancient and modern times;) to know the World, both natural and humane; to be acquainted with the various inventions, inquiries, opinions and controverſies of learned men; to skill the arts of expreſſing our mind, and imparting our conceptions with advantage, ſo as to inſtruct or perſuade others; theſe are works indeed, which will exerciſe and ſtrain all our faculties (our reaſon, our fancy, our memory) in painful ſtudy.

The knowledge of ſuch things is not innate to us; it doth not of it ſelf ſpring up in our minds; it is not any wiſe incident by chance, or infuſed by grace (except rarely by miracle;) common obſervation doth not produce it; it cannot be purchaſed at any rate, except by

that, for which it was said of old, *the gods sell all things*, that is, for pains; without which the best wit and greatest capacity may not render a man learned; as the best soil will not yield good fruit or grain, if they be not planted or sown therein.

Dii laboribus omnia vendunt.

Consider, if you please, what a Scholar *Solomon* was; Beside his skill in *Politicks*, which was his principal faculty and profession, whereby he did with admirable dexterity and prudence manage the affairs of that great Kingdom, *judging his people, and discerning what was good and bad*; accurately dispensing justice; setling his Countrey in a most flourishing state of peace, order, plenty and wealth; largely extending his territory; so that his wisedom of this kind was famous over the earth: beside, I say, this civil wisedom, He had an exquisite skill in natural *Philosophy* and *Medicine*, for *He spake of trees* (or plants) *from the cedar that is in Lebanon, even unto the hy-*

1 Kings 3. 9.

1 Kings 4. 20. 25. 10. 27.

1 Kings 4. 21--

1 Kings 10. 6, 24.

1 Kings 4. 33.

sop

ſop that ſpringeth out of the wall; he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

He was well verſed in *Mathematicks*; for it is ſaid, *Solomon's wiſedom excelled the wiſedom of all the children of the Eaſt-countrey, and all the wiſedom of Egypt*; the wiſedom of which Nations did conſiſt in thoſe Sciences. And of his *Mechanick* skill he left for a monument the moſt glorious ſtructure that ever ſtood on earth. 1 Kings 4. 30.

He was very skilful in Poetry and Muſick, for he did himſelf *compoſe above a thouſand ſongs*; whereof one yet extant declareth the loftineſs of his fancy, the richneſs of his vain, and the elegancy of his ſtyle. 1 Kings 4. 32.

He had great ability in Rhetorick; according to that in *Wiſedom*, *God granted me to ſpeak as I would*; and that in *Eccleſiaſtes*, *The Preacher ſought to find out acceptable words*; a great inſtance of which faculty we have in that admirable Prayer Sap. 7. 15. Eccles 12. 10. 1 Kings 8.

of his compoſure, at the dedication of the Temple.

He did wonderfully excel in *Ethicks*; concerning which *he ſpake three thouſand Proverbs*, or moral Aphoriſms; and *Moreover* (ſaith *Eccleſiaſtes*) *becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea he gave good heed, and ſought out, and ſet in order many proverbs*; the which did contain a great variety of notable obſervations, and uſeful directions for common life, couched in pithy expreſſions.

1 Kings 4. 32.

Eccles 2. 9.

As for *Theology*, as the ſtudy of that was the chief ſtudy to which he exhorteth others (as to *the head*, or principal part of *wiſedom*) ſo queſtionleſs he was himſelf moſt converſant therein: for proof whereof he did leave ſo many excellent theoremes, and precepts of divinity to us.

Prov. 2. 5.

In fine, there is no ſort of knowledge, to which he did not apply his ſtudy; witneſs himſelf in thoſe words,

words, *I gave my heart to ſeek and ſearch out by wiſedom concerning all things that are done under heaven.* Eccles 1.13.

Such a Scholar was He; and ſuch if we have a noble ambition to be, we muſt uſe the courſe he did; which was firſt in his heart to prefer wiſedom before all worldly things; then to pray to God for it, or for his bleſſing in our queſt of it; then to uſe the means of attaining it, diligent ſearching, and hard ſtudy; for that this was his method he telleth us, *I* (ſaith he) *applyed my heart, to know, and to ſearch, and to ſeek out wiſedom, and the reaſon of things.* Eccles 7. 25.

Such conſiderations ſhew the neceſſity of induſtry for a Scholar; but,

3. The worth, and excellency, and great utility, together with the pleaſantneſs of his vocation, deſerving the higheſt induſtry, do ſuperadd much obligation thereto.

We are much bound to be diligent [illegible] of ingenuity, and in gratitude

tude to God, who by his gratious providence hath aſſigned to us a calling ſo worthy, an employment ſo comfortable, a way of life no leſs commodious, beneficial and delightful to our ſelves, than ſerviceable to God, and uſeful to the World.

If we had our option and choice, what calling could we deſire before this of any whereto men are affixed? how could we better employ our mind, or place our labour, or ſpend our time, or paſs our pilgrimage in this World, than in ſcholaſtical occupations?

It were hard to reckon up, or to expreſs the numberleſs great advantages of this calling, I ſhall therefore onely touch ſome, which readily fall under my thought, recommending its value to us.

It is a calling, the deſign whereof conſpireth with the general end of our being; the perfection of our nature in its endowments, and the fruition of it in its beſt operations.

It

It is a calling, which doth not employ us in bodily toil, in worldly care, in purſuit of trivial affairs, in ſordid drudgeries; but in thoſe angelical operations of ſoul, the contemplation of truth and attainment of wiſedom; which are the worthieſt exerciſes of our reaſon, and ſweeteſt entertainments of our mind; the moſt pretious wealth, and moſt beautiful ornaments of our ſoul; whereby our faculties are improved, are poliſhed and refined, are enlarged in their power and uſe by habitual acceſſions: the which are conducible to our own greateſt profit and benefit, as ſerving to rectify our wills, to compoſe our affections, to guide our lives in the ways of vertue, to bring us unto felicity. Prov. 2. 4, 10.

It is a calling, which being duly followed will moſt ſever us from the vulgar ſort of men, and advance us above the common pitch; endowing us with light to ſee farther than other men, diſpoſing us to affect better things, and to ſlight thoſe

meaner objects of humane desire, on which men commonly dote: freeing us from the erroneous conceits, and from the perverse affections of common people. It is said διπλοῦν ἑρᾶσιν οἱ μαθόντες γράμματα, *men of learning are double sighted*; but it is true, that in many cases they see infinitely farther than a vulgar sight doth reach; and if a man by serious study doth acquire a clear and solid judgment of things, so as to assign to each its due weight and price; if he accordingly be inclined in his heart to affect and pursue them; if from clear and right notions of things a meek and ingenuous temper of mind, a command and moderation of passions, a firm integrity, and a cordial love of goodness do spring, he thereby becometh another kind of thing, much different from those brutish men (beasts of the people) who blindly follow the motions of their sensual appetite, or the suggestions of their fancy, or their mistaken prejudices.

It

It is a calling which hath theſe conſiderable advantages, that by virtue of improvement therein, we can ſee with our own eyes, and guide our ſelves by our own reaſons, not being led blindfold about, or depending precariouſly on the conduct of others in matters of higheſt concern to us. That we are exempted from giddy credulity, from wavering levity, from fond admiration of perſons and things, being able to diſtinguiſh of things, and to ſettle our judgments about them, and to get an intimate acquaintance with them, aſſuring to us their true nature and worth: that we are alſo thereby reſcued from admiring our ſelves, and that overweening ſelf-conceitedneſs, of which the *Wiſeman* ſaith, *The ſluggard is wiſer in his own conceit, than ſeven men that can render a reaſon.* Prov. 26. 16.

It is a calling, whereby we are qualified and enabled to doe God ſervice; to gratify his deſires, to promote his honour, to advance his inte-

intereſts; to render his name glorious in the World; by teaching, maintaining and propagating his truth; by perſuading men to render their due love, reverence and obedience to him; than which we can have no more honourable or ſatisfactory employment; more like to that of the glorious and bleſſed Spirits.

It is a calling, the due proſecution whereof doth ingratiate us with God, and procureth his favour; rendring us fit objects of his love, and entitling us thereto in regard to our qualities, and recompence of our works; for *God loveth none but him that dwelleth with wiſedom*; and, *So ſhalt thou find favour and good underſtanding in the ſight of God and man.*

Sap. 7. 28. (Pſal. 5. 5.) Prov. 3. 4.

It is a calling, whereby with greateſt advantage we may benefit men, and deſerve well of the world; drawing men to the knowledge and ſervice of God, reclaiming them from errour and ſin, reſcuing them from miſery, and conducting them to

to happineſs; by clear inſtruction, by faithful admonition, by powerful exhortation; And what can be more noble, than to be the lights of the World, the guides of practice to men, the authours of ſo much good, ſo egregious benefactours to mankind?

It is a calling moſt exempt from the cares, the croſſes, the turmoils, the factious jars, the anxious intrigues, the vexatious moleſtations of the World; its buſineſs lying out of the road of thoſe miſchiefs; wholly lying in ſolitary retirement, or being tranſacted in the moſt innocent, and ingenuous company.

It is a calling leaſt ſubject to any danger or diſappointment, wherein we may well be aſſured not to miſcarry or loſe our labour; for the Merchant indeed by manifold accidents may loſe his voyage, or find a bad market; the Husbandman may plow and ſow in vain; but the Student hardly can fail of improving his ſtock, and reaping a good crop of

of knowledge; especially if he study with a conscientious mind, and pious reverence to God, imploring his gratious help and blessing.

It is a calling, the industry used wherein doth abundantly recompence it self, by the pleasure and sweetness which it carrieth in it; so that the more pains one taketh, the more delight he findeth, feeling himself proportionably to grow in knowledge; and that his work becometh continually more easie to him.

It is a calling, the business whereof doth so exercise as not to weary, so entertain as not to cloy us; being not (as other occupations are) a drawing in a mill, or a nauseous (tedious) repetition of the same work; but a continued progress toward fresh objects; our mind not being staked to one or a few poor matters, but having immense fields of contemplation, wherein it may everlastingly expatiate, with great proficiency and pleasure.

Περιάγω δ' ἀεὶ πολλὰ διδασκόμενος.

It

It is a calling which doth ever afford plentiful fruit, even in regard to the conveniences of this preſent and temporal ſtate; the which ſufficiently will requite the pains expended thereon: for if we be honeſtly induſtrious we ſhall not want ſucceſs; and ſucceeding we ſhall not want a competence of wealth, of reputation, of intereſt in the World: for concerning wiſedom, which is the reſult of honeſt ſtudy, the *Wiſe-man* telleth us, *Riches and honour are with her, yea durable riches, and righteouſneſs: length of days are in her right hand, and in her left hand riches and honour: Exalt her, and ſhe ſhall promote thee, ſhe ſhall bring thee to honour, when thou doſt embrace her; ſhe ſhall give to thine head an ornament of grace; a crown of glory ſhall ſhe deliver to thee;* In common experience, the wealth of the mind doth qualifie for employments, which have good recompences annexed to them; and neither

Prov. 8. 18. 3. 16. 4. 9, 10.

God

God nor man will suffer him long to want, who is endowed with worthy accomplishments of knowledge; It was a ridiculous providence in *Nero*, that if he should chance to lose his Empire, he might live by fidling; yet his motto was good; and *Dionysius*, another Tyrant, found the benefit of it; τὸ πᾶσα χαῖα τρέφει, he that hath any good art, hath therein an estate, and land in every place; he is secured against being reduced to extremity of any misfortune: *Wisedom* (saith the *Wise-man*) *is a defence, and money is a defence; but the excellency of knowledge is, that wisedom giveth life to them that have it:* money is a defence, of which fortune may bereave us; but wisedom is beyond its attacks; being a treasure seated in a place inaccessible to external impressions.

Eccl. 7. 12.

And as a learned man cannot be destitute of substance; so he cannot want credit; having such an ornament, than which none hath a more

Prov. 12. 8. *A man shall be commended according to his wisedom.*

more general eſtimation; and which can be of low rate onely among that ſort of folk, to whom *Solomon* ſaith, *How long, ye ſimple ones, will ye love ſimplicity; —and fools hate knowledge?* It is that which recommendeth a man in all company, and procureth regard, every one yielding * attention and acceptance to inſtructive, neat, appoſite diſcourſe, (that which the *Scripture* calleth *acceptable, pleaſant, gratious words*) men think themſelves obliged thereby, by receiving information, and ſatisfaction, from it; and accordingly *Every man* (ſaith the *Wiſe-man*) *ſhall kiſs his lips, that giveth a right anſwer*; and,—*for the grace of his lips the King ſhall be his friend*; and, *The words of a wiſe-man's mouth are gratious.* It is that an eminency wherein purchaſeth laſting fame, and a life after death, in the good memory and opinion of poſterity; *Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not*

Prov. 1. 22. 1. 7.

* Prov. 22. 17.

Prov. 24. 26. Prov. 22. 15, 16. Eccles 10. 12.

Ecclus 39. 9.

not depart away, and his name shall live from generation to generation. A fame no less great, and far more innocent than acts of Chivalry and Martial prowess; for is not *Aristotle* as renowned for teaching the World with his Pen, as *Alexander* for conquering it with the sword? is not one far oftner mentioned, than the other; do not men hold themselves much more obliged to the learning of the Philosopher, than to the valour of the Warriour? Indeed the fame of all others is indebted to the pains of the Scholar, and could not subsist but with and by his fame, *Dignum laude virum Musa vetat mori*, learning consecrateth it self and its subject together, to immortal remembrance.

It is a calling that fitteth a man for all conditions and fortunes; so that he can enjoy prosperity with moderation, and sustain adversity with comfort; He that loveth a Book will never want a faithful friend, a wholsome counsellour, a chear-

chearful companion, an effectul comforter By ſtudy, by reading, by thinking one may innocently divert, and pleaſantly entertain himſelf, as in all weathers, ſo in all fortunes.

In fine, it is a calling, which *Solomon*, who had curiouſly obſerved, and exactly compared and ſcann'd by reaſon and by experience all other occupations and ways of life, did prefer above all others; and we may preſume would ſooner have parted with his royal ſtate, than with his learning; for *Wiſedom* (ſaith he) *is the principal thing, therefore get wiſedom, and with all thy getting get underſtanding*; and *Then I ſaw* (then, that is, after a ſerious diſquiſition and diſcuſſion of things, I ſaw) *that wiſedom exceedeth folly* (that is, knowledge excelleth ignorance) *as light excelleth darkneſs.* Prov. 4. 7. Eccles.

Theſe things and much more may be ſaid of learning in general; but if more diſtinctly we ſurvey

each part and each object of it; we ſhall find that each doth yield conſiderable emoluments and delights; benefit to our ſoul, advantage to our life, ſatisfaction to our mind.

The obſervation of things, and collection of experiments how doth it enrich the mind with *Ideas*, and breed a kind of familiar acquaintance with all things, ſo that nothing doth ſurprize us, or ſtrike our mind with aſtoniſhment and admiration? and if our *eye be not ſatisfied with ſeeing, nor our ear filled with hearing*, how much leſs is our mind ſatiated with the pleaſures of ſpeculating and obſerving that immenſe variety of objects ſubject to its view?

Eccles 1. 8.

The exerciſe of our mind in rational diſcurſiveneſs, about things, in queſt of truth; canvaſing queſtions, examining arguments for and againſt; how greatly doth it better us, fortifying our natural parts, enabling us to fix our thoughts on objects without roving, enuring us to weigh,

weigh, and reſolve, and judge well about matters propoſed; preſerving us from being eaſily abuſed by captious fallacies, gull'd by ſpecious pretences, toſſed about with every doubt or objection ſtarted before us.

Invention of any kind (in diſcerning the cauſes of abſtruſe effects, in reſolving hard problemes, in demonſtrating theoremes, in framing compoſures of witty deſcription, or forcible perſuaſion) how much doth it exceed the pleaſure of hunting for any game, or of combating for any victory? do any man's children ſo much pleaſe him, as theſe creatures of his brain?

The reading of Books what is it, but converſing with the wiſeſt men of all ages and all countries, who thereby communicate to us their moſt deliberate thoughts, choiceſt notions, and beſt inventions, couched in good expreſſion, and digeſted in exact method?

And as to the particular matters or objects of ſtudy, all have their

uſe and pleaſure. I ſhall onely touch them.

The very initial ſtudies of *Tongues* and *Grammatical* Literature are very profitable and neceſſary, as the inlets to knowledge, whereby we are enabled to underſtand wiſe men ſpeaking their ſenſe in their own terms and lively ſtrain; whereby eſpecially we are aſſiſted to drink ſacred knowledge out of the fountains, the divine Oracles.

Luther would not part with a little *Hebrew* he had for all the *Turkiſh* Empire.

Rhetorick, or the part of conveying our thoughts to others by ſpeech with advantages of clearneſs, force and elegancy, ſo as to inſtruct, to perſuade, to delight the auditors; of how great benefit is it, if it be well uſed? how much may it conduce to the ſervice of God, and edification of men? what hath been a more effectual inſtrument of doing good, and working wonders not onely in the world, but

but in the Church? how many ſouls have been converted from errour, vanity and vice, to truth, ſoberneſs and vertue, by an eloquent *Apollos*, a *Baſil*, a *Chryſoſtome*?

Ἀνὴρ λόγιος & δυνατὸς— Acts 18. 24.

The peruſal of *Hiſtory*, how pleaſant illumination of mind, how uſeful direction of life, how ſpritely incentives to vertue doth it afford? how doth it ſupply the room of experience, and furniſh us with prudence at the expence of others; informing us about the ways of action, and the conſequences thereof by examples, without our own danger or trouble? how may it inſtruct and encourage us in piety, while therein we trace the paths of God in men, or obſerve the methods of divine providence, how the Lord and Judge of the World in due ſeaſon protecteth, proſpereth, bleſſeth, rewardeth innocence and integrity; how he croſſeth, defeateth, blaſteth, cruſheth, puniſheth iniquity and outrage; managing things with admirable temper of wiſedom

to the good of mankind, and advancement of his own glory?

The *Mathematical* Sciences, how pleaſant is the ſpeculation of them to the mind, how uſeful is the practice to common life? how do they whet and excite the mind? how do they inure it to ſtrict reaſoning, and patient meditation?

Natural Philoſophy, the contemplation of this great Theatre, or viſible ſyſtem preſented before us; obſerving the various appearances therein, and inquiring into their cauſes; reflecting on the order, connexion, and harmony of things; conſidering their original ſource, and their final deſign; how doth it enlarge our minds and advance them above vulgar amuzements, and the admiration of thoſe petty things, about which men cark and bicker? how may it ſerve to work in us pious affections of admiration, reverence and love toward our great Creatour, whoſe *eternal divinity is clearly ſeen*, whoſe *glory is declared*, whoſe

Rom. 1. 20.
Pſal. 19. 1.

whoſe tranſcendent perfections, and attributes of immenſe power, wiſedom and goodneſs are conſpicuouſly diſplayed, whoſe particular kindneſs toward us men doth evidently ſhine in thoſe his works of nature? Pſal. 8.

The ſtudy of *Moral Philoſophy*, how exceedingly beneficial may it be to us, ſuggeſting to us the dictates of reaſon concerning the nature and faculties of our ſoul, the chief good and end of our life, the way and means of attaining happineſs; the beſt rules and methods of practice; the diſtinctions between good and evil; the nature of each vertue, and motives to embrace it; the rank wherein we ſtand in the World, and the duties proper to our relations; by rightly underſtanding and eſtimating which things we may know how to behave our ſelves decently and ſoberly toward our ſelves, juſtly and prudently toward our neighbours; we may learn to correct our inclinations, to regulate our appetites, to moderate

our paſſions, to govern our actions, to conduct and wield all our practice well in proſecution of our end; ſo as to enjoy our being and conveniences of life in conſtant quiet and peace, with tranquility and ſatisfaction of mind?

But eſpecially the ſtudy of *Theology*, how numberleſs unexpreſſible advantages doth it yield? for,

It enlightneth our minds with the beſt knowledge concerning the moſt high and worthy objects, in order to the moſt happy end, with the firmeſt aſſurance.

It certainly and perfectly doth inform us concerning the nature and attributes, the will and intentions, the works and providence of God.

It fully declareth to us our own nature, our original, our deſigned end, our whole duty, our certain way of attaining eternal life, and felicity.

It exactly teacheth us how we ſhould demean our ſelves in all reſpects, piouſly toward God, juſtly and

and charitably toward our neighbour, ſoberly toward our ſelves; without blame in the World, with ſatisfaction of our conſcience, with aſſured hopes of bleſſed rewards.

It propoſeth thoſe encouragements, and exhibiteth aſſurances of thoſe helps, which ſerve potently to engage us in all good practice.

It ſetteth before us a moſt complete and lively pattern of all goodneſs; apt moſt clearly to direct, moſt ſtrongly to excite, moſt obligingly to engage us thereto; eſpecially inſtructing and inclining to the practice of the moſt high and hard duties, meekneſs, humility, patience, ſelf-denial, contempt of all worldly vanities.

It diſcovereth thoſe ſublime myſteries, and ſtupendious wonders of grace, whereby God hath demonſtrated an incomprehenſible kindneſs to mankind, and our obligation to correſpondent gratitude. 1 Pet. 1. 12. Tit. 3. 4.

It repreſenteth manifold arguments and incentives to love God with

with most intense affection, to confide in him with most firm assurance to delight in him continually *with joy unspeakable*; which are the noblest, the sweetest, the happiest opperations of our soul.

2 Cor. 4. 18. It reareth our hearts from vain thoughts and mean desires concerning these poor, transitory, earthly things, to contemplations, affections, and hopes toward objects most excellent, eternal and celestial.

It engageth us to study the Book of God, the Book of Books, the richest mine of most excellent knowledge, containing infallible Oracles of truth, and heavenly rules of life;

(2 Tim. 3. 15.) Psal. 19. 10. *which are able to make us wise to salvation, and perfect to every good work.*

And how can we otherwise be so well employed, as in meditation about such things? what occupation doth nearer approach to that of the blessed Angels? what Heaven is there upon Earth like to that of constantly feasting our minds and hearts in the

the contemplation of ſuch objects? Eſpecially conſidering that this ſtudy doth not only yield private benefit to our ſelves, in forwarding our own ſalvation, but enableth us by our guidance and encouragement to promote the eternal welfare of others, and by our endeavours to people Heaven; according to that exhortation of St. *Paul* preſſing on *Timothy* this ſtudy with diligence; *Meditate upon theſe things; give thy ſelf wholly to them, that thy profiting may appear to all; take heed unto thy ſelf, and unto the doctrine, continue in them; for in doing this, thou ſhalt both ſave thy ſelf, and them that hear thee.* 1 Tim. 4. 16.

So conſiderable is each part of learning, ſo extremely profitable are ſome parts of it; indeed the skill of any liberal art is valuable, as a handſome ornament, as an harmleſs divertiſement, as an uſeful inſtrument upon occaſions; as preferible to all other accompliſhments and advantages of perſon or fortune (beauty

(beauty, ſtrength, wealth, power, or the like;) for who would not purchaſe any kind of ſuch knowledge at any rate; who would ſell it for any price; who would not chuſe rather to be deformed or impotent in his body, than to have a miſ-ſhapen and weak mind; to have rather a lank purſe, than an empty brain; to have no title at all, than no worth to bear it out? if any would, he is not of *Solomon*'s mind; for of wiſedom (by which he meaneth a comprehenſion of all knowledge, divine and humane; into which the knowledge of natural things, of Mathematicks, of Poetry, are reckoned ingredients) he ſaith, *The merchandiſe of it is better than the merchandiſe of ſilver, and the gain thereof than fine gold; ſhe is more pretious than rubies, and all the things thou canſt deſire, are not to be compared unto her; Her fruit is better than gold, yea than fine gold; and her revenue than choice ſilver.*

1 Kings. 4. 29.

Prov. 2. 14. 8. 11.

Prov. 8. 19. 16. 16. 20. 15. 4. 7.

Now

Now then, conſidering all theſe advantages of our calling, if we by our negligence or ſluggiſhneſs therein do loſe them, are we not very ingrateful to God, who gave them, as with a gratious intent for our good, ſo with expectation that we ſhould improve them to his ſervice? If God had allotted to us the calling of Ruſticks, or of Artificers, we had been impious in not diligently following it; but we are abominably ingrateful in neglecting this moſt incomparably excellent vocation.

Are we not extremely defective to our ſelves, if indulging a wretched humour of lazineſs we will not enjoy thoſe ſweet pleaſures, nor embrace thoſe great profits to which God in mercy calleth us?

If *Solomon* ſaid true, *He that getteth wiſedom, loveth his own ſoul, he that keepeth underſtanding ſhall find good*; how little friends are we to our ſelves, how neglectful of our own welfare, by not uſing the means of getting wiſedom? Prov. 19. 8.

The

Prov. 15. 14. *The heart of him that hath understanding, seeketh knowledge,* saith *Solomon*; what a fool then is he that shunneth it? who, though it be his way, and his special duty to seek it, yet neglecteth it; chusing rather to doe nothing, or to doe worse.

And do we not deserve great blame, displeasure and disgrace from mankind, if having such opportunities of qualifying our selves to doe good, and serve the publick, we by our idleness render our selves worthless and useless?

How, being slothful in our business, can we answer for our violating the wills, for abusing the goodness, for perverting the charity and bounty of our worthy Founders and Benefactours, who gave us the good things we enjoy, not to maintain us in idleness, but for supports and encouragements of our industry? how can we excuse our selves from dishonesty, and perfidious dealing, seeing that we are admitted to these enjoyments under condition, and upon confi-

confidence (confirmed by our free promiſes, and moſt ſolemn engagements) of uſing them according to their pious intent, that is, in a diligent proſecution of our ſtudies, in order to the ſervice of God, and of the publick?

Let every Scholar, when he miſpendeth an hour, or ſluggeth on his bed, but imagine that he heareth the voice of thoſe glorious Kings, or venerable Prelates, or worthy Gentlemen, complaining thus, and rating him; why, ſluggard, doſt thou againſt my will poſſeſs my eſtate? why doſt thou preſume to occupy the place due to an induſtrious perſon? why doſt thou forget, or deſpiſe thy obligations to my kindneſs? thou art an uſurper, a robber, or a purloiner of my goods, which I never intended for ſuch as thee; I challenge thee of wrong to my ſelf, and of ſacrilege toward my God, to whoſe ſervice I devoted thoſe his gifts to me.

How

How reproachful will it be to us, if that expostulation may concern
Prov. 17. 16. us, *Wherefore is there a price in the hand of a fool to get wisedom, seeing he hath no heart to it?*

If to be a dunce, or a bungler in any profession be shameful, how much more ignominious, and infamous to a Scholar to be such? from whom all men expect, that he should excell in intellectual abilities; and be able to help others by his instruction and advice,

Nothing surely would more grate on the heart of one, that hath a spark of ingenuity, of modesty, of generous good nature, than to be liable to such an imputation.

To avoid it therefore (together with all the guilt, and all the mischiefs attending on sloth) let each of us in God's name, carefully mind his business; and let the grace and blessing of God prosper you therein. *Amen.*

FINIS.

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